The Four Gospels in One Story

Freeman Wills Crofts

THE FOUR GOSPELS IN ONE STORY

This book is an attempt to interweave the incidents and details of the life of Christ as told in the four Gospels into one continuous narrative. It is the first of its kind since it is also written in modern colloquial English so that the whole reads like a present-day biography.

Mr. Crofts has fully annotated his book, giving the original texts where they have been paraphrased, explaining the need for a simplified rendering of the more difficult passages, and suggesting other possible meanings. The cross-references, in a section at the end of the book, indicate where each verse of the Separate Gospels may be found and, incidentally, show that the whole of each Gospel has been included.

The Index should prove particularly valuable since the references are arranged so as to give a concise historical summary of the more important entries.

THE FOUR GOSPELS IN ONE STORY

WRITTEN AS A MODERN BIOGRAPHY

With difficult passages clarified and Explanatory Notes

By

FREEMAN WILLS CROFTS

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A SUGGESTION

THE writer ventures to suggest to those to whom the Gospel story is unfamiliar or but vaguely remembered, that they might find it convenient to begin at Chapter V, going back later to the earlier chapters.

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PREFACE

THIS book is an attempt to present the Gospel story in a modern form, easily read by those not versed in theology. It combines the Four Gospels into a single consecutive narrative, and renders the whole in colloquial English in the form of a present-day biography.

It came into being as the result of a criticism of the Gospels, which said in effect that they contained so many inconsistencies and contradictions that large portions could not be accepted as the records of actual events.

This being opposed to what the writer had been brought up to believe, he determined to test it for himself. He began by trying to piece together the accounts of certain selected incidents given by different Evangelists. So far from finding inconsistencies and contradictions, he was struck by the accuracy with which the stories dovetailed.

But the work brought home to him something else which, though well known to others, he had not realised: the obscurity of much of the text.

Naturally he turned to commentaries. These cleared up a number of difficulties, though pointing out that for some passages no agreed interpretations could be found.

It then occurred to him that the conflated accounts might be made clearer to the theologically unlearned if, in the case of these obscure passages, the meanings as suggested by the majority of commentators were inserted instead of the actual Scriptural text. The method seemed legitimate, provided attention was called to all such substitutions and provided the original text was also given. Notes enabled this to be done.

As the incidents dealt with grew in number, the idea gradually took shape of completing the whole Gospel story in a single narrative and biographical form. A more detailed note of how this was done is given below.

Obviously no claim is made to special knowledge or capacity for the work. The rendering has been based solely on English translations and commentaries, particularly those mentioned below. Thus, nothing which follows is in any sense authoritative, but is only the attempt of an ordinary man to rearrange existing material in a modern form.

The work at first was carried out purely as a hobby, and it was not until it was approaching completion that the writer began to wonder whether what had so greatly enlarged his own knowledge of the subject might not prove helpful to others also. This at all events is his excuse for offering it.

Experience having shown that contact with Christ changes people's nature, giving them the qualities of integrity, courage and unselfishness so universally needed, the writer ventures also to hope that in this simplified form the story may bring that contact to some to whom the Authorised Version may not have appealed.

It may be added that the notes are an integral part of the work and should not be omitted. With these, it is further hoped that the book may prove useful to students, schoolmasters, Sunday-school teachers, persons leading study circles and others desiring elementary information in a readily accessible form.

Note on the Carrying out of the Work

To carry out the work three operations were necessary:

1. To combine the material of the Four Gospels into one story.

2. To simplify abstruse and difficult passages.

3. To present the whole in modern language and form.

Taking these in turn:

1. To combine the material of the Four Gospels into one story.

It is recognised that many such harmonies already exist, but so far as the writer knows, none is arranged in the popular form here attempted.

It is suggested that such a harmony or diatessaron is valuable

for several reasons. Many of the incidents and discourses are enriched by including details given in different Gospels. The outstanding example is that of the Last Supper, in which the Synoptists omit Christ's discourse and prayer, and John the institution of the Eucharist. The account of the Trial, Resurrection and the Great Forty Days takes on a new meaning and vividness when all four contributions are considered together. Even in quite minor matters the story gains from it. Thus in the incident of Christ's walking on the water, while Luke does not record it at all, only John explains why Christ wished to withdraw from the crowds, only Mark describes the disciples' distress in rowing and only Matthew tells of Peter's attempt to walk on the water.

Of course it is admitted that an absolutely accurate harmony is impossible. There are contradictions between details, though these forcibly suggest the honest recollections of different observers. As an example see Note XVI. 80 on the four accounts of Peter's denial. Then the actual teaching of all four writers is not identical. No one can be sure of the exact order of many of the incidents, which varies in the different Gospels. Nor can anyone say whether similar but not identical episodes in more than one Gospel are two separate incidents or accounts of the same incident from two different sources.

In these and similar doubtful matters, each case has been considered individually, and the conclusion that seemed best to the writer has been adopted. Obviously no claim is, or could be, made that these conclusions are correct. The best that can be hoped for is that they may be found reasonably satisfactory. In all these cases notes are appended, giving the various alternative views held and the reasons for the choice made.

2. The second object was to give a modern and simplified rendering of abstruse and difficult passages, and this is, at least in the writer's view, the most important part of the work. What was aimed at was not another translation of the Gospels into modern speech, but rather a paraphrase of the generally accepted meaning of the text.

In such an attempt there is obviously a twofold liability to error. On the one hand, the wording may be altered insufficiently to clarify the passage, in which case the work becomes objectless; on the other, it may depart too far from the original, in which case it ceases to be a rendering of the Gospels. Further, in many cases it is not possible to be certain of the exact significance of the Gospel text. For these reasons, as well as the writer's personal limitations, no claim is, or could be, made that the new rendering exactly expresses the idea of the original. Here again the best that can be hoped for is that the paraphrase may be found reasonably satisfactory. Here also notes are appended giving the original in all cases of change.

To illustrate the method adopted, two examples are given. The first is the paraphrase of a single passage, one of the Beatitudes.

Authorised Version:

Mt. 5: 5. Blessed are the meek : for they shall inherit the earth.

Revised Version:

Mt. 5: 5. Blessed are the meek : for they shall inherit the earth.

Moffatt:

Mt. 5: 5. Blessed are the humble! they will inherit the earth.

Weymouth:

Mt. 5: 5. Blessed are the meek, for they shall inherit the earth.

Goodspeed and Smith (Short Bible):

Mt. 5: 5. Blessed are the humble-minded, for they will possess the land!

This Book:

Ch. 5: 5. "How happy are those who aren't aggressive, who don't stand on their dignity nor insist on their rights! They triumph even in earthly things."

Note in this book covering above:

Lit.: Blessed are the meek: for they shall inherit the earth.

This is usually understood as a variant of Mt. 5: 3, meek meaning pious. The alternative view is here taken that the passage, based on Ps. 37: 11, refers, as in that Psalm, to the triumph of the righteous over the wicked in this life.

Comment. It is suggested that the word meek conveys the idea of weak or spineless to the present-day reader, giving him a view of Christianity which is the very antithesis of the truth; further, that inheriting the earth is to him a meaningless phrase.

The present Version is an attempt to put Christ's meaning in a way that will go home to the modern mind. Incidentally, every word used has been suggested by one commentary or another.

The second passage is given by three of the four Evangelists, and is intended to illustrate, not only the paraphrasing, but also the conflation.

Authorised Version:

Mt. 13: 12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Mk. 4: 24, 25. Take heed what ye hear. . . . For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Lk. 8: 18. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Lk. 19: 26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Revised Version:

Mt. 13: 12. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.

Mk. 4: 24, 25. Take heed what ye hear. . . . For he that

hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

Lk. 8: 18. Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

Lk. 19: 26. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

Moffatt:

Mt. 13: 12. For he who has, to him shall more be given and richly given, but whoever has not, from him shall be taken even what he has.

Mk. 4: 24, 25. Take care what you hear. . . . For he who has, to him shall more be given; while as for him who has not, from him shall be taken even what he has.

Lk. 8: 18. So take care how you listen; for he who has, to him shall more be given, while as for him who has not, from him shall be taken even what he thinks he has.

Lk. 19: 26. I tell you, to everyone who has, shall more be given, but from him who has nothing, even what he has shall be taken.

Weymouth:

Mt. 13: 12. For whoever has, to him more shall be given, and he shall have abundance; but whoever has not, from him even what he has shall be taken away.

Mk. 4: 24, 25. Take care what you hear. . . . For he who has will have more given him; and from him who has not, even what he has will be taken away.

Lk. 8: 18. Be careful, therefore, how you hear; for whoever has anything, to him more shall be given, and whoever has nothing, even what he thinks he has shall be taken away from him.

Lk. 19: 26. I tell you that to every one who has anything, more shall be given; and from him who has not anything, even what he has shall be taken away.

Goodspeed and Smith (Short Bible):

Mt. 13: 12. For people who have will have more given to them, and will be plentifully supplied, and from people who have nothing, even what they have will be taken away.

Mk. 4: 24, 25. Take care what you hear. . . . For people who have will have more given them, and from people who have nothing, even what they have will be taken away.

Lk. 8: 18. Omitted.

Lk. 19: 26. Omitted.

This Book:

Ch. 12: 157. "See," went on Jesus, "that you concentrate on what is worth while. For I assure you that the man who does his best with his gifts will develop them and he will become more able and effective, but the man who neglects his opportunities will lose even the powers that he has."

Note in this book covering above:

Lit.: "So take heed how (or what) you hear. I say unto you, that unto everyone that hath shall be given and he shall have abundance: but from him that hath not, even that which he thinketh he hath shall be taken away from him."

A difficult passage as it stands. It is usually taken to refer to the development or atrophy which follows the use or neglect of natural powers, probably in the moral sphere. This has here been assumed, and the wording has been modified in an attempt to bring the interpretation out.

Comment. It is suggested that to the modern reader this passage as it stands is not only incomprehensible, but actually offensive. What does "Take heed how ye hear" mean? Surely to give more to the rich and take the poor man's all is unfair, if not immoral? Further, if people have nothing, how can what they have be taken away?

The reading in this book is an attempt to avoid these difficulties, and it is that suggested by most commentators. Obviously it cannot be asserted with certainty that this was what

Christ meant, but it is suggested that it is better to give clearly what most commentators believe to be his meaning, than to leave the passage puzzling and likely to discourage further reading.

3. To present the whole in modern language and form.

Once the idea of paraphrasing difficult passages was admitted, uniformity obviously required the paraphrasing of the whole. While this implies no lack of appreciation of the magnificent English of the Authorised Version, there were additional reasons for the adoption of present-day idiomatic English. First, there was the opinion expressed by many religious workers that a modern translation stirs up a much more vital interest among "ordinary" people than does "the music of the Authorised Version." Next, there was the fact that religious writers counselling those who find difficulties in accepting Christianity so often advise them to use a modern translation. Lastly, there was the hope of making the story live again to those for whom it had lost its appeal through familiarity, and in this connection it should be noted that a change of language was desirable for its own sake, even where the original was in every way suitable.

The writer acknowledges with gratitude his indebtedness to many books and commentaries, including particularly the following:

The Four Gospels in Parallel, Sir W. J. Herschel. S.P.C.K.

The Synoptic Gospels, Arranged in Parallel Columns, J. M. Thompson. Oxford University Press.

The Four Gospels, B. H. Streeter. Macmillan & Co. Ltd.

A People's Life of Christ, J. Paterson Smyth. Hodder & Stoughton Ltd.

The Life of Jesus, C. J. Cadoux. Penguin Books Ltd.

Helps to the Study of the Bible. Oxford University Press.

The Clarendon Bible. Oxford University Press.

The Century Bible. Thomas Nelson & Sons Ltd.

The Cambridge Bible. Cambridge University Press.

The Moffatt New Testament Commentary. Hodder & Stoughton Ltd.

A New Translation of the Bible, Moffatt. Hodder & Stoughton Ltd.

The New Testament in Modern Speech, Weymouth. James Clarke & Co. Ltd.

The Short Bible, Goodspeed and Smith. Cambridge University Press.

Note on the Arrangement of the Book

Verse Numbers. For the sake of appearance, the verse numbers have been kept to the middle of each pair of pages, i.e. to the right of the text on the left-hand pages, and to the left on the right-hand pages.

Verse Divisions. Verses commence at the beginning of the phrase in the line opposite the verse numbers. Should two phrases begin in the line, a full stop is placed immediately before that of the new verse. For example, in the line:

53 You brood of vipers! .How can you, evil . . .

verse 53 begins at How, not at You.

References. The references at the bottom of each page are to the verses on that page, and show the corresponding passages in the Separate Gospels. These references therefore give the authority for each sentence in this book.

Cross Reference. The references which indicate the place where each verse of the Separate Gospels is to be found in this book, are given in the Cross References (pp. 261-295). These cross references incidentally show that the whole of the Separate Gospels is included in this book. Part of the reference may be in the verse before or after that given.

Notes. The dagger sign (†) after a verse number indicates that there is a note to some portion of that verse. This will be found under Notes at the end of the chapter, referenced under the verse number.

The Notes are intended primarily for the purpose of giving the original in all cases in which liberties have been taken with the text, with, where necessary, the reason for such liberties.

In addition, suggested possible meanings have been given

for some of the more obscure passages, but such are offered as suggestions only, and it is not claimed that they are necessarily correct, nor is there any desire to rule out alternative renderings.

Where only the original text is given, it is to be understood that the paraphrase made is the best that could be ascertained.

Certain matters of general interest have also been briefly touched on.

Index. The Index is intended to be rather more than a mere index. It consists, not only of a list of references, but gives a summary of each. Thus the entries under a personal name, arranged chronologically, constitute a thumbnail history of that person, while on other subjects the references are as far as possible given in treatise order: definition, origin, attributes and instances met with. It is hoped that this will be found helpful to students.

Christ's Miracles and Parables, and principal Discourses, Prayers and Prophecies, are grouped under these headings, and are not given elsewhere in the index. Certain selected texts are also included under TEXTS.

Great care has been taken to make the Index as correct and complete as possible, but it can hardly be hoped that in such work all errors have been avoided, and the writer apologises in advance for any that may be found.

ST. LUKE'S PREFACE

1† Many writers have attempted to record the facts upon which
our faith is founded, as these were told to them by brethren
2 who were eyewitnesses of the events themselves. I also, having
made a careful study of these events from their very beginning,
feel that I should write a connected account of them to you,
3 my lord Theophilus, so that you may be in no doubt as to the
truth of all that you have been informed.

NOTE ON ST. LUKE'S PREFACE

1. *The Writing of the Gospels.* After the death of Christ it is reasonable to suppose that accounts of his life and teaching were first collected and passed on by word of mouth, and that it was only later that various people began making the written records referred to in St. Luke's Preface. The earliest Christian writings now extant are the Epistles, and the earliest Gospel which we have is St. Mark's. This was probably completed somewhere about A.D. 67, between thirty and forty years after Christ's death. With it was another document called Q, which is now lost, but which has been partially reconstructed. Some ten to twenty years later the Gospels of Matthew and Luke appeared, that is, perhaps, fifty to sixty years after Christ's death. They were largely built on Mark and Q, though in both the three early chapters containing the "birth" stories, as well as other sections—long in Luke—are from separate and unknown sources. The Gospel of John was written still later, recent discoveries pointing to a date somewhere just before the end of the first century. Other gospels were then also in existence, but from very early times Matthew, Mark, Luke and John were the four accepted by the Church.

Very roughly—and therefore inaccurately—it may be suggested that Mark was written for the Gentiles, and is primarily a concise narrative of Christ's actions. Matthew was written for the Jews, and particularly shows how Christ fulfilled the Old Testament

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1. Lk. 1: 1, 2. **2.** Lk. 1: 3. **3.** Lk. 1: 4.

prophecies of the Messiah. Luke was a highly accomplished writer, and his Gospel is a more finished Life of Christ than the others. It has been called the most beautiful book in the world. John contains spiritual or mystical teaching, so much so that some think it was not intended to be understood as history. Obviously in an attempt to combine all four, such as the present, all must be treated alike as statements of historical facts and teaching.

Towards the end of the last century the textual criticism already used in the examination of other ancient manuscripts was applied to those of the Bible. This first showed that the old idea of verbal inspiration was untenable—see Note XVI. 80 on the four accounts of Peter's denial—then went on to question one statement after another till grave doubt was thrown on the reliability of the whole. For some decades also the Bible story was believed to be contradicted by scientific knowledge. The trend is now in the opposite direction. Recent discoveries have largely discredited the adverse textual criticism, while a clearer understanding of the scope and purpose of the Bible has resolved much of the scientific opposition. Thus, having passed through the stages of belief in the accuracy of every word, and of doubt of practically the whole, critical opinion may now be said to have swung back towards an acceptance of the Bible's intrinsic truthfulness and reliability.

CHAPTER I

Christ's Birth and Childhood

1† In the year 6 B.C., when Herod the Great was king of Judea,
there was residing in the country a priest called Zechariah.
2 He belonged to the clerical division of Abijah, and his wife
3 Elizabeth was descended from the family of Aaron. They were
4 an estimable pair, living God-fearing and blameless lives. But
they had no children, and they did not think they would have
any, for both had reached old age.
5 One day while Zechariah was in Jerusalem engaged in his
6 regular turn of priestly duty in the temple, he had a vision. By
the lot which had been drawn according to the rules of the
priesthood he was burning incense in the inner Sanctuary, the
7† congregation remaining outside in prayer. Suddenly an angel
appeared to him, standing at the right side of the altar of in-
cense. Zechariah was terrified, but the angel reassured him.
8 ."Have no fear, Zechariah," he said. "Your prayers have been
heard and your wife Elizabeth will have a son. You must call
9 him John. His birth will bring intense happiness to you and
many others, for he will be a great man as God counts great-
10 ness. .No wine nor strong drink must ever pass his lips. From
the day of his birth he will be filled with the Holy Spirit, and
through him many of the people of Israel will return to God.
11† With a spirit and a power like Elijah's he will be the precursor
of the Messiah, bringing reconciliation between parents and
12† children, and turning evil-doers to the ways of wisdom and
justice. So may the people be prepared for their coming Lord."
13 "But how," Zechariah questioned, "shall I be sure of all this?
I'm an old man and my wife's an old woman."

1. Lk. 1: 5. Mt. 2: 1*b*. **3.** Lk. 1: 6. **4.** Lk. 1: 7. **5.** Lk. 1: 8, 9. **6.** Lk. 1: 10.
7. Lk. 1: 11, 12. **8.** Lk. 1: 13. **9.** Lk. 1: 14, 15. **10.** Lk. 1: 16. **11.** Lk. 1: 17.
13. Lk. 1: 18.

"I am Gabriel," the angel answered, "and my place is to 14
stand in the presence of God. I have been specially sent to tell
you this good news. But because you have not believed me, 15
you will be dumb and unable to speak until in due course all
that I have said has been fulfilled."

In the meantime the people were waiting for Zechariah and 16
wondering what was keeping him so long in the Sanctuary.
When at last he came out he could not pronounce the usual 17
benediction, and they realised that he had seen a vision. He
made signs to them, but remained silent. All the same he con- 18
tinued his office till his period of temple duty was ended, then
returning to his home.

In due course his wife Elizabeth became pregnant and for 19
five months she went into seclusion. "See what the Lord has 20
done for me," she said, "in so mercifully taking away my re-
proach among my fellows!"

At the end of these five months God sent the angel Gabriel 21
to a young woman named Mary, in the town of Nazareth in
Galilee. She was betrothed to a man called Joseph, a descendant 22
of the family of David. The angel went to her house.

"My greetings to a highly honoured woman!" he an- 23
nounced. "May God be with you!"

Mary was alarmed at this unexpected salutation and won- 24
dered what it could portend.

"Do not fear, Mary," the angel went on; "you've been 25
greatly favoured by God. You are about to bear a son and you 26
must call him Jesus. He will be truly great. .His title will be 27†
the Son of the Most High, and the Lord God will make him
the Messiah of his people. He will reign over the house of 28
Jacob for ever, and his kingdom will be without end."

"How can this be?" Mary asked, "seeing that I'm still a 29
virgin?"

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14. Lk. 1: 19. **15.** Lk. 1: 20. **16.** Lk. 1: 21. **17.** Lk. 1: 22. **18.** Lk. 1: 23. **19.** Lk. 1: 24.
20. Lk. 1: 25. **21.** Lk. 1: 26. **22.** Mt. 1: 18*a*; Lk. 1: 27, 28. **24.** Lk. 1: 29. **25.** Lk. 1: 30.
26. Lk. 1: 31, 32. **28.** Lk. 1: 33. **29.** Lk. 1: 34.

30† "The Holy Spirit will come upon you and the power of the
Most High will overshadow you. Your baby will therefore be
31 consecrated to God and called the Son of God. Think of your
cousin Elizabeth! She, though an old woman, is also going to
have a son; indeed, she is now in her sixth month. Nothing
which God has said will ever fail of its fulfilment."
32 ."I am God's servant," Mary answered. "Be it as you say."

33 After the angel had gone, Mary went off hurriedly to see
Elizabeth. She travelled up to the town in the hill country
where Zechariah lived, and having reached his house, went in
34 and greeted her cousin. When Elizabeth heard her, her baby
leaped within her and she was filled with the Holy Spirit.
35† "Oh, you highly favoured woman!" she cried, "highly
favoured also will be your child! Who am I that the mother
36 of my Messiah should come to see me? When I heard your
voice my baby leaped within me for joy. And happy are you
because you have believed that God's promises will be carried
out!"

37 Then Mary declaimed this song:
"My soul is overflowing with worship to the Lord, and my
spirit with joy in God my Saviour,
38 "For he has not overlooked his maidservant in her lowly
position.
39 "Indeed from this time forward all peoples will account me
happy because of what the Mighty One has done for me.
40 "His name is holy and his mercy falls on generation after
generation of those who worship him.
41 "His mighty arm has shown his strength, overwhelming the
haughty with their arrogant self conceit.
42 "Rulers he has cast down from power, and has raised to
honour the meek and humble.
43 "He has satisfied the hungry with abundance, and has sent
the rich away empty-handed.

30. Lk. 1: 35. **31.** Lk. 1: 36, 37. **32.** Lk. 1: 38. **33.** Lk. 1: 39, 40. **34.** Lk. 1: 41.
35. Lk. 1: 42, 43. **36.** Lk. 1: 44, 45. **37.** Lk. 1: 46, 47. **38.** Lk. 1: 48. **39.** Lk. 1: 49.
40. Lk. 1: 50. **41.** Lk. 1: 51. **42.** Lk. 1: 52. **43.** Lk. 1: 53.

"He has sustained his servant Israel so that, as he promised 44
our fathers, he might show mercy to Abraham and his
descendants for ever."

After remaining with Elizabeth for some three months, 45
Mary returned to her home.

When Joseph learnt that Mary was pregnant, he was very 46†
much distressed. He was a conscientious man, and being un-
willing to disgrace her publicly, he determined secretly to
divorce her. But as he thought the matter over he had a dream 47
in which an angel from God appeared to him.

"Joseph, son of David," the angel greeted him, "do not 48
hesitate to retain Mary as your wife, for her child has come to
her through the Holy Spirit. She will bear a son and you are 49
to call him Jesus, for he will save his people from their sins."

All this happened in fulfilment of what God had said 50
through the prophet Isaiah: "Behold, a virgin shall conceive
and bear a son, and shall call his name Emmanuel," a word
which means "God is with us."

On awaking, Joseph did as the angel of God had told him. 51
He took his wife home with him, though he did not live with
her as a husband until after her son was born.

.In due course Elizabeth gave birth to a child. It was a son, 52
and her neighbours and relatives congratulated her on receiving
such an outstanding favour from God.

Eight days later a company assembled to circumcise the baby. 53
It was assumed that he would be called Zechariah after his
father, but Elizabeth objected.

"He's to be called John," she declared. 54

"None of your family is called by this name," the others 55
protested, and they made signs to the father to learn his wishes.

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44. Lk. 1: 54, 55. **45.** Lk. 1: 56. **46.** Mt. 1: 18*b*, 19. **47.** Mt. 1: 20. **49.** Mt. 1: 21.
50. Mt. 1: 22, 23; Is. 7: 14. **51.** Mt. 1: 24, 25*a*. **52.** Lk. 1: 57, 58. **53.** Lk. 1: 59. **54.** Lk. 1: 60.
55. Lk. 1: 61, 62.

56 Zechariah asked for a writing pad and to their astonishment
wrote: "His name is to be John."
57 Immediately Zechariah's dumbness was cured and he began
58 to praise God. The neighbours were terrified, and the story
was repeated and remembered through all the hill country of
59 Judea. "What kind of child will this be?" everyone who heard
it asked, for it was seen that God was watching over him in a
special degree.
60 Then Zechariah was filled with the Holy Spirit and recited
this ode:
61 "Blessings on the Lord, the God of Israel, for he has remembered and provided redemption for his people!
62 "In fulfilment of his promise made in ages past through the
lips of his holy prophets, he has raised up a mighty Saviour for
us from the descendants of his servant David.
63 "This Saviour will deliver us from our enemies and from
the power of all who hate us.
64 "Having shown mercy to our ancestors, he will not overlook
his holy covenant made on oath with Abraham our father,
65 "By which, we who have been freed from fear and the
domination of our enemies will be enabled to serve him in uprightness and holiness throughout our whole lives.
66† "And you, my son, will be called a prophet of the Most
High, for you will be the forerunner of the Messiah, preparing
the way for him.
67 "You will make known to his people that God in his tender
mercy has granted them salvation and the forgiveness of their
sins.
68 "This will indeed be the dawn of a new day for us and for
those who have been living in darkness and the shadow of
death.
69 "By it our feet will be guided into the paths of peace."

70 The days passed and the child John grew strong both

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56. Lk. 1: 63. **57.** Lk. 1: 64. **58.** Lk. 1: 65. **59.** Lk. 1: 66. **60.** Lk. 1: 67. **61.** Lk. II 68.
62. Lk. 1: 69, 70. **63.** Lk. 1: 71. **64.** Lk. 1: 72, 73. **65.** Lk. 1: 74, 75. **66.** Lk. II 76.
67. Lk. 1: 77, 78. **68.** Lk. 1: 79. **70.** Lk. 1: 80.

physically and spiritually. He remained in seclusion in the desert until the time was ripe for the revelation of his mission to Israel.

Some six months after the birth of John, the Emperor Cæsar 71
Augustus decreed that a general census should be taken, the
first during the commissionership of Quirinius in Syria. For 72
this everyone had to be registered at his own headquarters.
Joseph, being descended from David, therefore left Nazareth
and went with his wife Mary to David's city, Bethlehem in
Judea.

It so happened that they were there when the time came for 73
Mary's child to be born. Owing to the crowds there was no 74
room for them in the inn, and they had to shelter in the stables
where the animals were kept. There Mary gave birth to her 75
son. She wrapped him in baby clothes and cradled him in a
manger.

On that night some shepherds were out on the neighbouring 76
hills looking after their flocks. Suddenly they had a vision.
An angel appeared to them and the brightness of the Divine 77
Presence shone about them. They were terrified, but the angel
reassured them.

"Do not be alarmed," he said, "I am bringing you good 78
news. A matchless blessing is coming to the whole people.
In David's city there has just been born a Saviour who is the 79†
Lord's Messiah. You will find him in this way: he is lying in 80
a manger, swathed in baby clothes."

Then suddenly a multitude from the celestial hosts appeared 81†
beside the angel, praising God and saying: "Glory to God in
the highest heavens, and on earth a plenteous peace to all who
please him!"

When the vision faded the shepherds talked it over. "Let us 82
go in to Bethlehem," they said, "and inquire about this thing
which the Lord has revealed to us."

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71. Lk. 2: 1, 2. **72.** Lk. 2: 3, 4, 5. **73.** Mt. 2: 1*a*; Lk. 2: 6. **74.** Lk. 2: 7. **76.** Lk. 2: 8.
77. Lk. 2: 9, 10. **79.** Lk. 2: 11. **80.** Lk. 2: 12. **81.** Lk. 2: 13, 14. **82.** Lk. 2: 15.

They hurried to the city and found Mary and Joseph, with
the baby cradled in the manger. Full of it all, they recounted
their experiences broadcast, astounding everyone who heard
them. Then they went back to their homes, glorifying and
praising God that all they had been told had come true. But
Mary treasured up their story in her heart, pondering deeply
over it.

The descent or origin of Christ is given in two ways:
spiritually or metaphysically, and naturally or genealogically.
The spiritual descent is described by St. John in the following
paragraph:

† "The Energising Mind was in existence from the very be-
ginning; the Energising Mind was in communion with God;
the Energising Mind was divine. He was with God from all
eternity. Everything was brought into existence through him,
and apart from him no single entity came into being. He was
† the spring of life and his life was the Light for mankind. This
Light shines in moral and spiritual darkness, and the darkness
has never quenched it."

† The genealogy is given by St. Matthew and St. Luke:

Jesus, who is called Christ, was the son, as was believed, of
Joseph, the husband of Mary.

Joseph was the son of Heli . . .

several names follow

Solomon was the son of David,

David was the son of Jesse . . .

several names follow

Isaac was the son of Abraham,

Abraham was the son of Terah . . .

several names follow

Seth was the son of Adam,

Adam was the son of God.

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83. Lk. 2: 16. **84.** Lk. 2: 17, 18. **85.** Lk. 2: 20. **86.** Lk. 2: 19. **87.** Editor. **88.** Jn. 1: 1, 2. **89.** Jn. 1: 3. **90.** Jn. 1: 4. **91.** Jn. 1: 5. **92.** Editor; Mt. 1: 16; Lk. 3: 23*b*. **93.** Editor; Mt. 1: 6; Lk. 3: 31. **94.** Editor; Mt. 1: 2; Lk. 3: 34. **95.** Editor; Lk. 3: 38.

From Abraham to David were fourteen generations, from 96
David to the Babylonian conquest another fourteen, and from
the Babylonian conquest to Christ, still another fourteen.

When Mary's son was eight days old the time came for his 97
circumcision. He was given the name Jesus, in accordance with
the instructions of the angel to his mother.

On the completion of the time for Mary's purification re- 98†
quired by the Mosaic law, his parents took Jesus to Jerusalem
to present him to God, for it was God's ordinance that every
first born male child should be so dedicated. Also they intended 99
to offer the prescribed sacrifice of a pair of turtle doves or two
young pigeons.

Now there was in Jerusalem a devout and upright man 100
named Simeon, whose life was ordered by the Holy Spirit and
who was hoping and watching for the redemption of Israel.
To him the Holy Spirit had revealed that he should not die 101
until he had himself seen God's Messiah. Guided by the Spirit 102
he came to the temple, and when the parents brought in the
child Jesus to make the dedication, he took him up in his arms,
blessed God and said:

"Now, O Master, permit your servant to pass from this life, 103
satisfied, because in accordance with your promise, I have seen
the Saviour whom you have provided;

"A Saviour made known to all nations, to be a light to 104
illumine the Gentiles and to be the special honour of your
people Israel."

Simeon then gave his blessing to Jesus' mother and father 105†
also.

"I tell you," he went on to Mary, "that this child is destined
for the downfall and uplifting of many in Israel. He will arouse 106
fierce opposition and will cause the secret thoughts of many
hearts to be revealed. Your own heart indeed will be pierced
as by a sword."

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96. Mt. 1: 17. **97.** Lk. 2: 21; Mt. 1: 25*b*. **98.** Lk. 2: 22, 23. **99.** Lk. 2: 24. **100.** Lk. 2: 25.
101. Lk. 2: 26. **102.** Lk. 2: 27, 28. **103.** Lk. 2: 29, 30. **104.** Lk. 2: 31, 32. **105.** Lk. 2: 34.
106. Lk. 2: 35.

107 .At that moment a prophetess came up. Her name was Anna,
and she was the daughter of Phanuel of the tribe of Asher.
108 A very old woman, she had been married for seven years and
a widow for eighty-four. She spent her time in the temple,
109 worshipping God with fasting and prayer. She also returned
thanks for the child and spoke of him to all those who were
looking for the coming of the Messiah.
110 At all this testimony Joseph and Mary were utterly amazed.

111 About this time a number of Magi or astrologers arrived in
Jerusalem from the East and asked where the newly born king
112 of the Jews was to be found. They had seen, they said, his star
rising, and had come to pay him homage.
113 When King Herod heard this he was perturbed, as indeed
114 were all the residents of Jerusalem. He therefore called together
the chief priests and scribes and asked them where the Messiah
was to be born.

115 ."In Bethlehem of Judah," they answered. "Here is the pro-
phecy: 'And thou, Bethlehem, land of Judah, art in no wise
least among the princes of Judah: for out of thee shall come
forth a governor which shall be the shepherd of my people
Israel.' "
116 Herod then secretly summoned the Magi to his presence,
and made detailed inquiries as to the hour the star had
appeared.
117 "Go down to Bethlehem," he said, "and look for the child.
When you've found him bring me word again, so that I also
may go and pay him homage."
118 They set out at once, and to their great joy the star which
they had already seen continued to direct their way, until it
119 led them to the house in which the child was staying. Entering,
they saw Jesus with his mother Mary. They fell down and wor-
shipped him, and opening their treasure chests, presented him
120 with gifts of gold and frankincense and myrrh. Then, God

107. Lk. 2: 38*a*, 36. **108.** Lk. 2: 37. **109.** Lk. 2: 38*b*. **110.** Lk. 2: 33. **111.** Mt. 2: 1*c*, 2. **113.** Mt. 2: 3. **114.** Mt. 2: 4. **115.** Mt. 2: 5, 6; Mic. 5: 2. **116.** Mt. 2: 7. **117.** Mt. 2: 8. **118.** Mt. 2: 9, 10. **119.** Mt. 2: 11. **120.** Mt. 2: 12.

having guided them in a dream not to return to Herod, they went back to their own country by another route.

.As soon as they left Joseph had a dream. In this an angel of 121
the Lord said to him: "Get up and hurry off immediately to Egypt with the child and his mother, and stay there till I let you know further, for Herod will search for the child in order to kill him."

So Joseph got up and slipped away with his family during 122
the night. They duly reached Egypt and remained there until Herod was dead. So was fulfilled the Lord's word through his 123
prophet: "Out of Egypt did I call my son."

When Herod learned that he had been tricked by the Magi, 124
he was furious. He sent officers to kill all the male children up to the age of two in Bethlehem and the neighbourhood, reckoning from the dates given him by the Magi. By this act was 125
fulfilled Jeremiah's prophecy: "A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children, and she would not be comforted, because they are not."

.When Herod was dead Joseph had another vision. Once 126
again he dreamt that an angel of the Lord stood and talked with him. The message this time was that he might take the child 127
and his mother back to Palestine, as his would-be murderers were dead.

.Joseph did so. But when he reached Palestine he learnt that 128†
Archelaus had succeeded his father as King of Judea, and he was afraid to settle in that area. Guided by God, he went back 129†
to Nazareth in Galilee. In this way a further prophecy was fulfilled: "He shall be called a Nazarene."

In the meantime the child grew both in body and mind, and 130
God continued to show him special favour.

It was the custom of Joseph and Mary to go up to Jerusalem 131
every year for the Festival of the Passover. When Jesus was 132
twelve they took him with them, as that was the age at which

121. Mt. 2: 13. **122.** Mt. 2: 14. **123.** Mt. 2: 15; Hos. 11: 1. **124.** Mt. 2: 16. **125.** Mt. 2: 17, 18; Jer. 31: 15. **126.** Mt. 2: 19. **127.** Mt. 2: 20. **128.** Mt. 2: 21, 22. **129.** Mt. 2: 23; Lk. 2: 39. **130.** Lk. 2: 40. **131.** Lk. 2: 41. **132.** Lk. 2: 42.

133 attendance became obligatory for young persons. At the end
of the week of observances they set off as usual for home, but,
134 unknown to them, Jesus remained behind in Jerusalem. Sup-
posing him to be in the caravan, his parents went on for a day's
journey before searching for him among their acquaintances
135 in the company. When at last they failed to find him, they
136† went back to Jerusalem to make further inquiries. For another
couple of days they searched, and at last discovered him in the
temple sitting with the teachers, asking them questions, listen-
ing to their answers and astonishing everyone who heard him
by his knowledge and intelligence.

137† This amazed them both, but his mother remonstrated with
him.

"Why have you treated us like this, my son?" she asked.
"Your father and I have been very anxious while we searched
for you."

138 ."Why did you search for me?" he answered. "Didn't you
know that I must be in my Father's house?"

139 Neither of them understood what he meant, but Mary
treasured up all these strange incidents in her heart.

140 Jesus then went back with them to Nazareth and submitted
himself to their control. As the time passed he continued to
grow up, increasing in strength and knowledge, blessed by
God and a favourite among his friends.

NOTES ON CHAPTER I

1. The date 6 B.C. is not given in the text, but has been arrived at from internal evidence in the Gospels, the dates of certain persons mentioned being known. Admittedly it cannot be stated with absolute certainty, but it is correct to within a year or two. For example, the Herod referred to died in 4 B.C., so the date could not have been after that. It seemed desirable to give this information, as being more precise to the ordinary man than "in the days of Herod."

7. Here and in many other passages the existence and ministry of angels is definitely assumed. It may be argued that the "Birth

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133. Lk. 2: 43. **134.** Lk. 2: 44. **135.** Lk. 2: 45. **136.** Lk. 2: 46, 47. **137.** Lk. 2: 48.
138. Lk. 2: 49. **139.** Lk. 2: 50, 51. **140.** Lk. 2: 52.

Stories" of Matthew and Luke have not the same authority as later chapters, being evidently from a different and unknown source, but angels are frequently referred to later, and it is claimed were seen at the time of the Resurrection and Ascension. In the same way the existence of evil spirits or demons is taken for granted. (See Note III. 91.)

It is interesting to compare these appearances, together with those at the Transfiguration and those of Christ himself between the Resurrection and the Ascension, with the manifestations now believed in by modern spiritualists.

11. The Messiah was a Deliverer whose advent was prophesied in the Old Testament, and for whom the people were looking out at the time of the coming of Christ. He was to be a son of David and a King of the Jews. Though many thought this meant a temporal monarch who would bring about the political independence of Palestine, the prophecies did not say so. It was Christ who fulfilled the prophecies, but in a spiritual way, saving his people from their sins and setting up the spiritual Kingdom of God upon earth.

12. This paragraph contains a number of difficult passages. That rendered, "He'll be the precursor of the Messiah," is literally, "He shall go before his face." That rendered, "bringing reconciliation between parents and children," is literally, "to turn the hearts of the fathers to the children," and may mean, "to lead the present disobedient generation to the wise ways of their ancestors." That rendered, "So may the people be prepared for their coming Lord," is literally, "To make ready for the Lord a people prepared for him."

27. Lit.: "The Lord God shall give unto him the throne of his father David."

30. *The Virgin Birth.* Two views are held about the Virgin Birth, but the controversy is too large to be more than indicated in these notes.

1. Those who believe it literally occurred point out:

(*a*) Two passages, Mt. 1: 18–25 and Lk. 1: 34–35, state unequivocally that it did.

(*b*) A number of other passages can be interpreted to mean the same thing.

2. Those who do not believe in its literal occurrence assert that it was a claim frequently made at the time at which Christ lived, and stress the following:

(*a*) There is no other unequivocable reference to it anywhere in the New Testament. Our Lord never claimed it, neither St. Mark nor St. John mention it, St. Paul does not seem to know of it.

(*b*) The passages referred to in I (*b*) can be interpreted equally satisfactorily if it did not occur.

(*c*) In both Matthew and Luke genealogies of Christ are given to prove he is the son of David. In both these Joseph is given as his father.

(*d*) Mary and Joseph are spoken of as Christ's "parents" (Lk. 2: 27, 41, 43 (R.V.)) and as "his father and his mother" (Lk. 2: 33, 48).

(*e*) In the O.T. reference, "Behold a virgin shall conceive and bear a son," upon which sceptics suggest that the doctrine was founded, the word "virgin" is a mistranslation. The original Hebrew had simply "a young woman."

The above by no means covers the whole ground, and those interested should read one of the many books on the subject.

35. Lit.: "And whence is this to me, that the mother of my Lord should come to me?"

46. See Note 30.

50. See Note 30.

66. Lit.: "For thou shalt go before the face of the Lord to make ready his ways."

79. Lit.: "For there is born to you this day in the city of David a Saviour, which is Christ the Lord."

81. Lit.: "Glory to God in the highest, And on earth peace among men in whom he is well pleased."

"In the highest" is usually taken to mean highest regions or heavens. The Hebrew word for "peace" means, not only absence of strife, but true prosperity, and an attempt has been made to bring this out by adding the word "plenteous."

88. Lit.: "In the beginning was the Word, and the Word was with God, and the Word was God."

A difficult passage. "Word" gives only a portion of the meaning of the Greek *Logos*, which includes, not only the spoken word, but the thought behind it. Also *Logos* seems to cover God's wisdom, manifested in his power and mighty works, as well as the agency by which he rules material things, or, in other words, his will in action. With great hesitation this has been rendered "Energising Mind." The Earl of Lytton suggests the word "Love."

91. Lit.: "And the light shineth in darkness; and the darkness comprehended it not."

In St. John's Gospel "the Light" is usually taken to mean absolute goodness as well as intellectual and moral truth; "darkness," the opposite of these, leading to spiritual and moral evil. "Comprehended," or alternatively "apprehended," may mean "remained unpenetrated." It may also mean "overcame," and this sense has here been adopted. The text has been amplified to bring out this interpretation.

92. *The Genealogies*. Both Matthew (1: 2–16) and Luke (3: 23–38) give genealogies of Christ. Matthew, beginning with Abraham, traces the succession downwards to Christ. Luke, beginning with Christ, traces it upwards to Abraham and then to Adam, "the son of God."

There is a considerable variation between the two lists, of which no entirely satisfactory explanation can be given, but a common conjecture is that Luke gives the actual descent, and Matthew the legal line of inheritance. It does not seem necessary to add more of the names than those already incorporated in the text (92–95).

See also Note 30.

98. "His parents." See Luke 2: 27 (verse 102 in this setting), and Note 30.

105. See Luke 2: 33, and Note 30.

128. Lk. 2: 39 suggests that Joseph, Mary and the child went direct from Jerusalem to Nazareth. As between the visit to Jerusalem and the return to Nazareth would seem the only time at which the journey to Egypt could have been made, this verse has been modified accordingly.

129. A difficult passage. Most authorities hold that the word "Nazarene" does not mean an inhabitant of Nazareth, but should be rendered "Nazorean," probably meaning "the Messianic One." Others think Nazarene means of the district surrounding Nazareth, i.e. Galilean.

136. The passage rendered "another couple of days" is literally "after three days." The parents' movements are believed to have been: first day, the journey from Jerusalem; first evening, the search of the caravan; first night, return to Jerusalem. Second day, fruitless search in Jerusalem. On the third morning they find Jesus.

137. See Note 30.

CHAPTER II

Preliminaries to Christ's Ministry

1 Some twenty years after Christ's talk with the teachers in
the temple, God called Zechariah's son John from the desert
2 to begin his mission. This was in the fifteenth year of the reign
of the Emperor Tiberius Cæsar in Rome, Pontius Pilate being
3† Roman governor of Judea, Herod Antipas tetrarch of Galilee,
and his brother Philip tetrarch of Iturea and Trachonitis,
Lysanias tetrarch of Abilene, and Annas and Caiaphas high
4 priests. John's mission was to bear witness to the Light, so that
5 through his testimony men might have faith. He was not him-
self the Light: he was there merely to give his attestation.

6 Passing therefore through the Desert of Judea, John went
down to the Jordan Valley. He was at this time a little over
7 thirty years of age. His clothes were of camels' hair sackcloth
held in by a leathern belt, and his food was locusts and wild
8 honey. Everywhere he proclaimed that men should repent
and be baptised in order to obtain forgiveness of their sins.
9 "Change your hearts and outlook," he would say, "for the
reign of God on earth is coming near."

10 It was to John and his mission that the Prophet Malachi re-
ferred when he said:

"Behold I will send my messenger before thy face, which
shall prepare thy way."

11 Also the Prophet Isaiah:

"The voice of one crying: 'Make ready the way of the Lord
12 through the desert. Level his path. .Every valley shall be filled,
and every mountain and hill shall be brought low: and the

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1. Editor; Mt. 3: 1*a*; Lk. 3: 2*b*; Jn. 1: 6. **2.** Lk. 3: 1. **3.** Lk. 3: 2*a*. **4.** Jn. 1: 7. **5.** Jn. 1: 8. **6.** Mt. 3: 1*b*; Lk. 3: 3*a*. **7.** Mt. 3: 4; Mk. 1: 6. **8.** Mk. 1: 4; Lk. 3: 3*b*. **9.** Mt. 3: 2. **10.** Mt. 3: 3*a*; Mk. 1: 2; Mal. 3: 1. **11.** Mt. 3: 3*b*; Mk. 1: 3; Lk. 3: 4; Is. 40: 3. **12.** Lk. 3: 5, 6; Is. 40: 4, 5.

crooked shall become straight, and the rough ways smooth:
and all flesh shall see the salvation of God."

Crowds poured out to hear John preach, from Jerusalem and 13
the whole of Judea, as well as from all the districts along the
Jordan. Confessing their sins, they were baptised by him in the 14
river. Among them were a number of Pharisees and Saducees.
When John noticed these he railed at them.

"You brood of vipers!" he called, "who has warned you to 15
escape from the coming judgement? Don't imagine you're 16†
secure because you're Abraham's descendants. Why, I tell you
that as far as that goes God could raise up descendants to
Abraham out of these stones! No, your lives must prove the 17
reality of your change of heart. And remember the axe is 18
ready at the root of the trees, and every tree which is not bear-
ing good fruit will be cut down and burnt."

"Then what must we do?" the people asked him. 19

."Share with others. If you've two coats, give one to some- 20
one who has none, and if you've food, divide it in the same
way."

A number of tax collectors came up to be baptised. 21

"And what should we do, sir?" they inquired.

"Demand no more from anyone than the legal assessment," 22
he returned.

Some soldiers asked the same question.

"Don't treat anyone unjustly," he told them; "don't make 23
false accusations, and accept your conditions of service without
grumbling." To these he added many other exhortations.

All this gave rise to great heartsearchings among the people, 24
as to whether John was or was not the Messiah. The authorities 25
in Jerusalem sent a deputation of priests and Levites to Betha-
bara in Transjordan, where he was baptising, to ask him the
question.

"I'm not the Messiah," John declared unhesitatingly. 26

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13. Mt. 3: 5; Mk. 1: 5. **14.** Mt. 3: 6, 7. **15.** Lk. 3: 7. **16.** Mt. 3: 9; Lk. 3: 8. **17.** Mt. 3: 8.
18. Mt. 3: 10; Lk. 3: 9. **19.** Lk. 3: 10. **20.** Lk. 3: 11. **21.** Lk. 3: 12. **22.** Lk. 3: 13.
23. Lk. 3: 14, 18. **24.** Lk. 3: 15. **25.** Jn. 1: 24, 19, 28. **26.** Jn. 1: 20.

27 "Well then," they said, "are you Elijah?"
"No," he replied, "I'm not."
28† "Are you the prophet whose coming was foretold?"
"No."
29 ."Then who are you? We've got to give an answer to the people who sent us. What account do you give of yourself?"
30 "I am a voice," John answered, "crying, 'Make straight the way of the Lord through the desert,' as the Prophet Isaiah said."
31 "Why do you baptise," they asked again, "if you're not the Messiah nor Elijah nor the prophet who was foretold?"
32 "I certainly do baptise with water those who desire a change
33 of heart," John admitted. "But someone is coming after me who's far greater than I. He's already among you, though you
34 haven't recognised him. Though he comes after me in time, he ranks before me; indeed I'm not worthy to stoop down and unlace his sandals. He'll baptise you with the Holy Spirit and
35 with fire. His winnowing fan is in his hand, and he'll thoroughly separate the wheat from the chaff on his threshing floor. He'll gather up the grain into his barn, but he'll burn the chaff with unquenchable fire."

36 While John was carrying on his mission, Jesus, who was now also in the early thirties, left Nazareth in Galilee and came
37† to Bethabara in Transjordan, where John was baptising. When John saw him he cried out: "This is the man I was speaking about when I said that though he came after me, he ranked
38 before me, for he existed in the ages before me. From the inexhaustible fullness of his Divine nature we all receive blessings:
39 favour upon favour. For the law was given through Moses, but God's favour and perfection are freely ours through Jesus
40 Christ. No human eye has ever yet seen God, but his only Son, whose place is on his Father's breast, makes him known.
41 "Christ is the genuine Light which enlightens everyone who

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27. Jn. 1: 21. **28.** Deut. 18: 15. **29.** Jn. 1: 22. **30.** Jn. 1: 23; Is. 40: 3. **31.** Jn. 1: 25.
32. Mt. 3: 11*a*; Mk. 1: 7, 8*a*; Lk. 3: 16*a*; Jn. 1: 26. **34.** Mt. 3: 11*b*; Mk. 1: 8*b*; Lk. 3: 16*b*; Jn. 1: 27.
35. Mt. 3: 12; Lk. 3: 17. **36.** Mk. 1: 9*a*; Mt. 3: 13*a*; Lk. 3: 23*a*; Jn. 1: 28. **37.** Jn. 1: 15.
38. Jn. 1: 16. **39.** Jn. 1: 17. **40.** Jn. 1: 18. **41.** Jn. 1: 9.

is born into the world. Though the earth was made through 42
him, its inhabitants do not acknowledge him when he visits it.
He comes to his inheritance, and his people give him no wel- 43
come. But to all those who do accept him he gives the right 44
and the power to become children of God; that is, to all those
who put their trust in his Divine character. They are re-born, 45
not by nature or man's desire, but from God. The Energising 46†
Mind has taken human form and is living among us, and we
see his glory—that glory which a father bestows on his only
son—full of paternal goodwill and insight."

.Jesus then asked John to baptise him. But John protested. 47

"It's I who require to be baptised by you," he declared, "and are you coming to me?"

"Do as I say," Jesus answered, "for this is our clear religious 48
duty."

.John therefore agreed and performed the baptism. As Jesus, 49
praying fervently, came out of the water, he had a vision.
He saw the heavens opened and the Holy Spirit coming down 50
in the form of a dove and lighting upon him. At the same time 51
he heard a voice from heaven saying: "You are my Son, my
Beloved and Chosen. In you is my delight."

.After the baptism Jesus remained full of the Holy Spirit. The 52†
Spirit indeed led him from the Jordan and up into the desert
to undergo temptation by the Devil.

There, alone with the wild beasts, he fasted for forty days and 53
nights.

During his hunger after his great fast Satan came to him and 54
said: "If you really are the Son of God, command these stones
to turn into food."

"The Scriptures say," returned Jesus, "that man shall not live 55
by food only, but by every word that comes from the mouth
of God."

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42. Jn. 1: 10. **43.** Jn. 1: 11. **44.** Jn. 1: 12. **45.** Jn. 1: 13. **46.** Jn. 1: 14. **47.** Mt. 3: 13*b*, 14.
48. Mt. 3: 15. **49.** Mk. 1: 9*b*, 10; Mt. 3: 16; Lk. 3: 21, 22. **51.** Mt. 3: 17; Mk. 1: 11.
52. Mt. 4: 1; Mk. 1: 12; Lk. 4: 1. **53.** Mt. 4: 2; Mk. 1: 13*a*; Lk. 4: 2. **54.** Mt. 4: 3; Lk. 4: 3.
55. Mt. 4: 4; Lk. 4: 4; Deut. 8: 3.

56 Then the Devil took him to Jerusalem and set him on a high tower of the temple. "If you really are the Son of God," he urged him, "throw yourself down, for the Scriptures say:
57 'He'll direct his angels to take charge of you, and they'll support you in their hands, in case you should hurt even your foot on a stone.' "

58 ."The Scriptures also say," answered Jesus, " 'You're not to put the Lord your God to the test.' "

59 The Devil next took him to the top of a high mountain and showed him in a flash the magnificence of the kingdoms of the
60 world. "I can give you all this splendour and power," he declared. "It has all been entrusted to me, and I can bestow it on anyone I choose. It'll all be yours if only you'll fall down and pay me homage."

61 ."Get out of my sight, Satan!" Jesus rebuked him. "Once again the Scriptures say: 'You must worship the Lord your God and serve only him.' "

62 .Upon this the Devil ended the temptations. On his withdrawal angels immediately came to Jesus' aid.

63† On the following day Jesus returned to the Jordan area. John saw him coming and said:

"See, here's the Lamb of God, who's going to remove the
64 burden of sin from mankind. It was he I meant when I said that though he came later than me in time, he ranked before
65 me, because he was in existence long before me. I didn't myself recognise him, though it was to make him known to Israel
66 that I came on this mission baptising with water. I declare too that I saw the Holy Spirit coming down from heaven in the
67 form of a dove, and resting on him. As I say, I didn't then recognise him, but the same Power which sent me on this mission informed me that the man upon whom this manifestation descended, should himself baptise others with the Holy Spirit.

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56. Mt. 4: 5, 6; Lk. 4: 9. **57.** Lk. 4: 10, 11; Ps. 91: 11, 12. **58.** Mt. 4: 7; Lk. 4: 12.
59. Mt. 4: 8; Lk. 4: 5. **60.** Mt. 4: 9; Lk. 4: 6, 7. **61.** Mt. 4: 10; Lk. 4: 8; Deut. 6: 13.
62. Mt. 4: 11; Mk. 1: 13*b*; Lk. 4: 13. **63.** Jn. 1: 29. **64.** Jn. 1: 30. **65.** Jn. 1: 31.
66. Jn. 1: 32. **67.** Jn. 1: 33.

I saw this happen myself, and I bear witness that he's the Son 68
of God."

Next day John was standing with two of his disciples when 69
Jesus passed.

"See," John said again, "there's the Lamb of God."

When the two disciples heard this they went after Jesus. 70
Turning round and seeing them, Jesus asked them what they
wanted.

"Rabbi," they said (the word means Teacher), "where do 71
you live?"

"Come and you'll see," Jesus answered.

.So they went with him and saw where he was staying. It 72
was then about four in the afternoon, and they spent the re-
mainder of the day with him.

.One of these men was named Andrew. He went off and 73
found his brother Simon.

"We've found the Messiah," he told him, by which he
meant the Christ, and he took him to Jesus.

"You're Simon Bar-Jonah," Jesus said, looking at him in- 74
tently. "In future your name shall be Peter, which means a rock."

On the following day Jesus decided to return to Galilee. 75†
There he met a man named Philip, a townsman of Bethsaida,
where Andrew and Peter also lived.

"Follow me," he invited him.

Philip immediately called on his friend Nathanael and told 76
him about Jesus.

"We've found the man Moses and the prophets wrote
about," he declared: "Jesus Bar-Joseph, who lives at Nazareth."

"Can anything good come out of Nazareth?" Nathanael 77
jeered.

"Come and see him," Philip begged.

When Jesus saw Nathanael approaching he said: "See, here 78†
comes a true son of Israel! There's no deceit or treachery about
him!"

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68. Jn. 1: 34. **69.** Jn. 1: 35, 36. **70.** Jn. 1: 37, 38. **72.** Jn. 1: 39. **73.** Jn. 1: 40, 41.
74. Jn. 1: 42. **75.** Jn. 1: 43, 44. **76.** Jn. 1: 45. **77.** Jn. 1: 46. **78.** Jn. 1: 47.

79 "How did you know about me?" Nathanael asked him.
"Before Philip called you, when you were under the fig tree, I saw you."
80 "Teacher," answered Nathanael, "you're the Messiah, the King of Israel!"
81 "You believe," said Jesus, "because I told you I saw you
82 under the fig tree? You'll see much more than that. .I assure you all that a time will come when you'll see the heavens open and the messengers of God ascending and descending upon the Son of man."

83 Two days after Jesus and his disciples reached Galilee they were invited to a wedding in the town of Cana. Among the
84 guests was Jesus' mother, Mary. It happened that during the festivities they ran out of wine.
"The wine's finished," Mary told Jesus. "What's to be done?"
85† "Well, that's not the sort of thing I have to deal with," he replied. "Besides, the time for my ministry has scarcely come."
86 In spite of this reply Mary warned the attendants to be sure to do anything he told them.
87 Now there were six stone jars in the place, for holding the water used in the Jewish ceremonial cleansings, each of which
88 held twenty gallons or more. Jesus gave orders that they should be filled with water, and this was done.
89 "Dip now into the jars," Jesus went on, "and take what you get to the master of ceremonies."

90 When the master of ceremonies tasted the liquid he found that it was wine. Though the servants knew what had happened, he did not, and he joked with the bridegroom:
91 "Most people set out the best wine at the start of things, and the bad stuff when the guests are drunk. But you've kept the best till now."
92† This miracle in Cana of Galilee was the first which Jesus per-

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79. Jn. 1: 48. **80.** Jn. 1 : 49. **81.** Jn. 1: 50. **82.** Jn. 1: 51. **83.** Jn. 2: 1, 2. **84.** Jn. 2: 3.
85. Jn. 2: 4. **86.** Jn. 2: 5. **87.** Jn. 2: 6. **88.** Jn. 2: 7. **89.** Jn. 2: 8. **90.** Jn. 2: 9.
91. Jn. 2: 10. **92.** Jn. 2: 11.

formed. By it he demonstrated his glory, and his disciples' faith in him was confirmed.

After a few days spent at Capernaum with his family and 93
disciples, Jesus went up to Jerusalem to attend the Festival of
the Passover. During this visit many admitted that he was the 94†
Messiah, because of the miracles they saw him perform. But 95†
Jesus knew human nature too well to place any reliance on
mere intellectual acceptance, unaccompanied by a change of
heart.

One night he was visited by a Pharisee named Nicodemus, 96
a member of the Council.

"Sir," said this man, "we all know that you're a teacher sent
by God, because no one could perform the miracles that you
do unless God were with him."

"I assure you," Jesus answered, "that unless a man is re- 97
born, he can never see the kingdom of God."

"How can a man be born when he is old?" Nicodemus re- 98
turned. "Do you mean that he can go through physical birth
for the second time?"

"What I wish to assure you is," Jesus declared, "that unless 99
a man is born of water and of the Spirit, he'll never enter the
kingdom of God. Physical birth produces bodily life, but re- 100†
birth through the Spirit gives spiritual life. Don't be surprised 101
because I said that men must be re-born. It's like the wind, 102
blowing at random. You hear it, but you can't tell where it's
coming from or going to. So the breath of the Spirit acts on
all who are re-born."

"How can all this be?" Nicodemus exclaimed. 103

"Are you," Jesus replied, "a leader of Jewish thought, and 104
yet you don't understand? I can tell you we're speaking of 105†
what we know and describing what we've seen. Yet you
people won't accept our witness. If you don't believe me when I 106

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93. Jn. 2: 12, 13. **94.** Jn. 2: 23. **95.** Jn. 2: 24, 25. **96.** Jn. 3: 1, 2. **97.** Jn. 3: 3.
98. Jn. 3: 4. **99.** Jn. 3: 5. **100.** Jn. 3: 6. **101.** Jn. 3: 7. **102.** Jn. 3: 8. **103.** Jn. 3: 9.
104. Jn. 3: 10. **105.** Jn. 3: 11. **106.** Jn. 3: 12.

tell you about things which take place on the earth, you're not
107 likely to credit my report of what happens in heaven. And yet
the only person who has ever been in heaven is the Son of man.
108† The Son of man has indeed come down from heaven to earth,
but heaven is his real home."

NOTES ON CHAPTER II

3. Annas and Caiaphas. There was only one high priest in office at any given time. For the explanation of this passage, which has an important bearing on the trial of Christ, see Note XVI. 58.

16. Lit.: "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father : for I say unto you that God is able of these stones to raise up children unto Abraham."

28. Lit.: "Art thou that prophet?" The reference is usually taken to be to the prophet foretold in Deuteronomy, and the words, "whose coming was foretold," have been added for the sake of clarity.

37. The passage Jn. 1: 9–18 (verses 37–46 in this setting) is difficult from many points of view. It is perhaps best understood as part of the author's prologue, and might be considered as a sort of summary of the conditions obtaining when the Gospel was written. It does not therefore fit easily into a chronological narrative. After much thought the following liberties have been taken to meet the difficulty:

(*a*) The passage has been put into the mouth of John the Baptist.

(*b*) The tense has been changed from past to present.

(*c*) John the Baptist's witness in Jn. 1: 15 (verse 37 in this setting), which forms a sort of parentheses in the original, has been preceded by the connecting phrase "When John saw him he cried out," after the pattern of Jn. 1: 29 and 36 (verses 63 and 69). The passage as in the original is given below (Jn. 1: 15). John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. (16) And of his fullness have all we received, and grace for grace. (17) For the law was given by Moses, but grace and truth came by Jesus Christ. (18) No man hath seen God at any time; the only begotten Son,

107. Jn. 3: 13.

which is in the bosom of the Father, he hath declared him. (9) That was the true Light, which lighteth every man that cometh into the world. (10) He was in the world, and the world was made by him, and the world knew him not. (11) He came unto his own, and his own received him not. (12) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: (13) which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (14) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

46. With regard to verses 37–46, see Note 37.

52. *The Temptation of Christ*. Whether the story of the temptation be taken literally or symbolically, the meaning remains the same: that Christ was tempted to adopt a standard below the highest. He may be imagined after his baptism and filled with the sense and urge of his mission, going away alone to think out its implications and how he could best carry it out. Then the temptation would be to take the easy way and to avoid the sacrifice and suffering which all history teaches is necessary if permanent moral good is to be done. The first temptation would be to doubt both himself and his Father, and, instead of trusting, to achieve a demonstration by means of a miracle, the second, to prove his mission to outsiders by miraculous signs rather than by holy living, and the third, to obtain a following by lowering his standards and perhaps becoming an earthly rather than a moral leader.

63. Lit.: "Which taketh away the sin of the world."

75. Lit.: "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me."

It is not clear whether this means:

(*a*) On the following day Jesus decided to return to Galilee.

(*b*) Jesus decided to return to Galilee on the following day.

(*c*) On the following day Jesus, having decided to return to Galilee, met a man named Philip.

The first of these readings has been adopted.

78. Lit.: "Behold an Israelite indeed, in whom is no guile."

85. Lit.: "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come." A difficult passage. "Woman" was a term of affectionate respect such as "dear lady," but owing

to the difficulty of finding a suitable expression, it has been omitted. The suggested rendering of the remainder is one of several possible.

92. *Miracles in General.* The question of the credibility or otherwise of miracles is too large to be dealt with in these notes, and the following merely indicates the kind of arguments which have been advanced on the subject.

Those who believe in them say:

1. Miracles are not examples of broken natural laws, but of the intervention of higher laws. For example, if a piece of iron be dropped, it will fall to the ground in accordance with the law of gravitation. But if a magnet be put above it, it will not drop, yet the law of gravitation has not been broken. To those ignorant of magnetism this would seem a miracle. Christ may have used laws unknown to us. He certainly employed that of the power of mind over matter, for his cures depended on the faith of the patient.

2. Many similar modern cures, differing only in degree, are well attested. Persons who have been given up by doctors have recovered by strength of will or faith.

3. Even more direct miracles have taken place in our own time. It is impossible, for example, to doubt that genuine cures have taken place at Lourdes. Cf. claims of Christian Scientists and Spiritualists.

4. The "miracle" of walking with bare feet over red-hot ashes is well attested, and things strange enough to be classed as miracles are done in the East. Some people, for example, claim to have themselves seen levitation carried out in India.

Those who do not believe that miracles can take place either view those recorded in the Gospels as specially vividly told parables or symbolic stories illustrating spiritual phenomena, or try to "rationalise" them. Thus in the first case, the cure of the blind would represent the gift of spiritual insight; the raising of those who had died, bringing to spiritual life the morally dead; the stilling of the storm, the giving of peace in the heart.

Attempts to rationalise might be illustrated by a suggestion—taken with kind permission from Mrs. Agnes Sligh Turnbull's book, *The Bishop's Mantle*—as to what might have happened at the feeding of the five thousand. According to this, Christ was there with the hungry multitude and the question of feeding them arose. He asked his disciples what food they had. A youth overheard, and moved by unselfishness, offered all he had. Christ would never hurt

anyone's feelings, and he accepted the tiny gift and began to divide it round. But the episode and the fact of Christ's presence and personality so worked on the rest of the people, that those who had made provision for themselves felt the same unselfish urge and put their rations into the common pool. So, when divided, there was enough for all. The "miracle" was what can be seen today, that contact with Christ changes people's nature so that they want to give rather than get. See also Notes IX. 32 and III. 91.

94. The section Jn. 2: 14–22 has been transferred to Chapter XIII, verses 37–41 and 47–50. See also Note XIII. 37.

95. Lit.: "Many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man." A difficult passage. The rendering is a suggested meaning.

100. Lit.: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

105. Lit.: "We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up into heaven, but he that came down from heaven, even the Son of man which is in heaven."

108. The section Jn. 3: 14–21 has been transferred to Chapter XIII, 139–45. See Note XIII. 139.

CHAPTER III

The Beginning of the Ministry

1 After this discussion with Nicodemus Jesus left Jerusalem with his disciples, for a time remaining in the surrounding country of Judea, where his disciples baptised those who joined them.

2 John at this time was at Aenon, near Salim, a place where there was plenty of water. Crowds continued to come out to him and there he baptised them. This was before John was arrested.

3† Presently it became evident that Jesus' disciples were bap-
4 tising more adherents than John. In connection with all these baptisms a question of ceremonial purification arose between some of John's disciples and one of the Jews. The disputants put the matter to John.

5 "Teacher," they began, "here's this man who was with you in Transjordan, the man you told us about: he's baptising now, and what's more, everyone's running after him!"

6 In this they were not quite correct, for Jesus did not himself baptise, but only his disciples.

7† "A man," answered John, "can only succeed in spiritual
8 work if God gives him the power. You all heard me say that
9† I was not myself the Christ, but only his forerunner. While it's the bridegroom who marries the bride, the bridegroom's friend who arranged the wedding is also delighted when it
10 takes place. The mere sound of the bridegroom's voice at the
11 ceremony is a token to him of his success. In the same way, to me who tried to prepare for it, the union between Christ and his followers is an intense joy.

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1. Jn. 3: 22. **2.** Jn. 3: 23, 24; Mt. 3: 5, 6. **3.** Jn. 4: 1*b*. **4.** Jn. 3: 25, 26. **6.** Jn. 4: 2. **7.** Jn. 3: 27. **8.** Jn. 3: 28. **9.** Jn. 3: 29.

."As I said, I am not the Christ. The Christ must inevitably 12†
grow greater and more famous, while I sink down into obscur-
ity. This man who has come down from heaven is all powerful 13
in heaven and earth. Ordinary men deal with earthly things
and talk about them, but this man is far above all worldly
powers and forces. He testifies of what he has seen and heard 14†
in heaven, but men don't accept his testimony. Whoever does †
accept it has thereby staked his all on the truth of God. For 15
God gives this man whom he has sent into the world his Holy
Spirit without limit, and he therefore speaks nothing less than
God's truth. The Father indeed loves the Son and has given 16
all power into his hands. Whoever trusts the Son has already 17
received the gift of life, life for ever, but whoever disobeys
the Son shall not obtain life, but remains the object of God's
anger."

As a result of the controversy about the baptisms, and to 18†
avoid appearing as a rival to John, Jesus decided to leave Judea
and go north again with his disciples to Galilee. They took the 19
direct route, which runs through Samaria. When they were
approaching the small town of Askar, near Nablus, the dis-
ciples went off to buy food. Left alone, Jesus stopped at the 20
piece of ground which centuries before Jacob had given to his
son Joseph, and on which was Jacob's well. It was about mid- 21
day and Jesus, who was tired from his journey, sat down at
the well to rest. Presently a native woman came to draw water. 22
Jesus asked her if she would give him a drink. She looked at
him.

"How does it come," she asked, "that you, a Jew, are asking 23
a favour of me, a Samaritan?"

It was not an unreasonable question, for Jews and Samaritans 24
were not on speaking terms, indeed it was contrary to the
Hebrew law for Jews to be friendly with persons of another
nationality.

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12. Jn. 3: 30. **13.** Jn. 3: 31. **14.** Jn. 3: 32, 33. **15.** Jn. 3: 34. **16.** Jn. 3: 35. **17.** Jn. 3: 36.
18. Jn. 4: 1*a*, 3. **19.** Jn. 4: 4, 5, 8. **20.** Jn. 4: 6. **22.** Jn. 4: 7. **23.** Jn. 4: 9. **24.** Acts 10: 28.

25 "If you had known God's free gift," answered Jesus, "and who it is that has asked the favour, you'd have answered differently. You'd have asked me for living water, and I should have given it to you."

26 "You've no bucket nor rope, sir," returned the woman, "and it's a deep well. How are you going to draw this living
27 water? Do you consider yourself greater than our father Jacob, who dug the well and used it for himself and his family?"

28 .Jesus did not answer the question directly. "Anyone who drinks this water that you draw from the well will soon grow thirsty again," he said, "but anyone who drinks the living
29 water that I give will never be thirsty any more. The living water will be like a spring rising up in his being, and giving him eternal life."

30 "Oh, sir," cried the woman, "give me this water, so that I'll not be thirsty any more nor have to come here to draw."

31 .Once again Jesus gave an indirect reply. "Go," he told her, "and bring your husband here."

"I have no husband," the woman replied.

32 ."You were right to say that," Jesus approved. "I know you've had five husbands, and the man you're living with now is not your husband. Yes, you've told the truth about that."

33 ."I see, sir," the woman said, "that you're a holy man. Our ancestors worshipped God here on this mountain, but you Jews say that Jerusalem is the place where God should be worshipped."

34 "I can tell you," Jesus answered, "that the time is coming when worship of the Father will be confined neither to this
35 mountain nor Jerusalem. You people worship a Power you know little about, but we Jews know the God we worship, for
36 human salvation is revealed through the Jews. The time is coming—indeed it has already arrived—when all genuine worshippers will worship the Father spiritually and with utter

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25. Jn. 4: 10. **26.** Jn. 4: 11. **27.** Jn. 4: 12. **28.** Jn. 4: 13, 14. **30.** Jn. 4: 15. **31.** Jn. 4: 16, 17 **32.** Jn. 4: 18. **33.** Jn. 4: 19, 20. **34.** Jn. 4: 21. **35.** Jn. 4: 22. **36.** Jn. 4: 23.

sincerity. These are the worshippers the Father wants. .For God 37†
is a Spirit, and those who worship him must do so spiritually
and with utter sincerity."
"I know," the woman returned, "that a Messiah is coming 38
who'll be called Christ. When he's here he'll explain all these
things to us."
"I," declared Jesus, "who am talking to you, am he." 39
.At this point the disciples arrived with the provisions. They 40
were astonished to find him talking to the woman, but they
did not presume to comment on it or to ask for an explanation.
But their arrival interrupted the conversation and the woman, 41
leaving her waterpot at the well, hurried off in the direction
of the town. When she had gone they turned to Jesus. 42
"Master," they said, "we've brought the provisions. Won't
you have some?"
"I have food to eat," Jesus answered, "that you don't know 43
anything about."
.This also surprised them. They discussed the matter among 44
themselves, wondering whether someone else had brought him
supplies.
.Jesus saw they were puzzled. "My food," he explained, "is 45
to do the will of God, who sent me here, and to finish the work
he has given me to do. You've a saying, haven't you: 'Harvest's 46†
coming—so is the millennium'? But look round you at the
fields with the grain coloured, ready to be reaped. So anyone 47†
who reaps in the world of men will now receive the reward
of re-born lives, and will share his joy with the sower. It will 48
indeed be the old story that one person sows and another reaps.
I sent you to reap what you had not sown: other people did 49
the sowing and you're profiting by their work."
.In the meantime the woman had reached the town. Ex- 50
citedly she called together her friends.
"Come out to the well," she cried, "and see a man who has 51

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37. Jn. 4: 24. **38.** Jn. 4: 25. **39.** Jn. 4: 26. **40.** Jn. 4: 27. **41.** Jn. 4: 28*a*. **42.** Jn. 4: 31.
43. Jn. 4: 32. **44.** Jn. 4: 33. **45.** Jn. 4: 34. **46.** Jn. 4: 35. **47.** Jn. 4: 36. **48.** Jn. 4: 37.
49. Jn. 4: 38. **50.** Jn. 4: 28*b*. **51.** Jn. 4: 29.

just told me all my past history! Is it possible that he's the Christ?"

52† A crowd of people therefore went out to see and hear him, and they begged him to stay with them, so that they might learn more of his doctrine. For two whole days he did remain, preaching to them.

53 As a result, many of the Samaritans were converted. In some cases the woman's testimony was used, but many others who had doubted her story put their trust in God when they heard Jesus himself.

54 "We believe in him," they told her, "not because of what you've said, but because we've heard him for ourselves. We can no longer doubt that this really is the Saviour of mankind."

55† Two days later Jesus and his disciples left the Nablus district
56 and resumed their journey north to Galilee. The Galileans greeted him with enthusiasm, for they had attended the same festival in Jerusalem and had seen the miracles he had done there.

57 In due course the little party reached Cana, that same Cana in which he had performed the miracle of turning the water into wine. There he was approached by an influential Government official, who had just heard of his return from Judea.
58 This man's son, so he told Jesus, was lying desperately ill at Capernaum, and he begged Jesus that he would go down there and cure him.

59 "You people," Jesus answered, "won't trust me unless you see me work miracles."

60 "Oh, sir," the official implored, "come quickly, or the boy will be dead."

61 "You may go by yourself," said Jesus. "Your son will recover."

The man believed what Jesus had said, and started for his home.

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52. Jn. 4: 30, 40. **53.** Jn. 4: 41, 39, 42. **55.** Lk. 4: 14*b*; Jn. 4: 43. **56.** Jn. 4: 45. **57.** Jn. 4: 46. **58.** Jn. 4: 47. **59.** Jn. 4: 48. **60.** Jn. 4: 49. **61.** Jn. 4: 50.

On the way he met some of his servants who were coming 62
to him with news.
"Your son's recovering!" they shouted.
"When did the improvement set in?" he asked. 63
"Yesterday," they replied, "about one o'clock."
Instantly the father realised that it was just at one o'clock 64
that Jesus had said to him, "Your son will recover," and he
and all his household became believers.

So after arriving in Galilee for the second time, Jesus again 65
performed a miracle at Cana.

Led and strengthened by the Holy Spirit, Jesus now began 66
preaching the Gospel of God.
"The time has come," he declared, "for the setting up of 67†
God's kingdom upon earth. Prove your belief of this good
news by a change in your hearts and outlook."
.So he taught in the synagogues. He won general admira- 68
tion, and the news of his ministry spread through all the sur-
rounding districts.

After a visit to Nazareth, Jesus went down to Capernaum, 69
where he stayed for some time. This town, lying close to the 70†
north end of the Sea of Galilee, was situated between the areas
which had been allotted to the tribes of Zebulun and Naphtali
after the conquest of the land by the Israelites in the time of
Joshua, nearly fifteen hundred years earlier. Christ's preaching 71
in the district was therefore a fulfilment of the prophecy of
Isaiah which said:
"The land of Zebulun and the land of Naphtali, 72
Toward the sea, beyond Jordan,
Galilee of the Gentiles.
The people which sat in darkness 73
Saw a great light,
And to them which sat in the region and shadow of death,
To them did the light spring up."

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62. Jn. 4: 51. **63.** Jn. 4: 52. **64.** Jn. 4: 53. **65.** Jn. 4: 54. **66.** Mt. 4: 17; Mk. 1: 14*b*, 15; Lk. 4: 14*a*. **68.** Lk. 4: 14*c*, 15. **69.** Lk. 4: 31*a*; Mt. 4: 13. **71.** Mt. 4: 14. **72.** Mt. 4: 15, 16; Is. 9: 1, 2.

74 It happened that during his preaching tour Jesus reached the shore of the Lake of Galilee, where great crowds had followed him to hear the message he was giving from God.

75† At the beach were two small fishing vessels, whose crews had left them aground and were mending and washing their
76† nets in the lake. Among the group were the two sons of Jonah, Simon and Andrew, with whom Jesus had already come in contact. It will be remembered that Andrew had introduced Simon to Jesus, telling him that Jesus was the Messiah, and that
77 Jesus had then given him his second name, Peter. A fisherman named Zebedee was also there with his sons James and John. These five owned the boats and were assisted in their working by paid hands.

78 As the crowd tended to jostle Jesus, he climbed into one of the boats, which belonged to Simon Peter. He begged Simon to haul out a short way from the shore so as to make of the
79 boat a sort of pulpit. This Simon did and Jesus sat down in the little vessel and preached from it to the people on the shore.

80 When he had finished his sermon he turned to Simon.

"Put out now into deep water," he directed, "and lower your nets for a take."

81 "We've been fishing all night, sir," Simon answered, "and have had no luck. All the same, since you say it, we'll try again."

82 .At that they put down their net. But this time it fell into a shoal of fish, which filled it so full that it began to give way.
83 They could not hold it and signalled to Zebedee and his sons to bring the other boat. These hurried over and lent a hand, and they took the fish aboard in such quantities that both boats became overladen and unseaworthy.

84 When Simon Peter saw all this he was utterly astonished, as indeed were his partners James and John Bar-Zebedee and
85† all the rest. Peter threw himself down at Jesus' knees.

"Leave me to myself, Master," he cried, "for I'm a wicked man."

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74. Lk. 5: 1*a*; Mt. 4: 18*a*; Mk. 1: 16*a*. **75.** Mt. 4: 21*b*. Lk. 5: 2. **76.** Mt. 4: 18*b*; Mk. 1: 16*b*. See Chap. II: 69-74 **77.** Mt. 4: 21*a*; Mk. 1: 19. **78.** Lk. 5: 1*b*, 3. **80.** Lk. 5: 4. **81.** Lk. 5: 5. **82.** Lk. 5: 6. **83.** Lk. 5: 7. **84.** Lk. 5: 8, 9.

."Don't be afraid, Simon," Jesus answered. "Come with me 86
and I'll teach you to catch men instead of fish."

As soon as the boat reached the shore they landed, and 87
Simon and Andrew left everything and followed him.

Jesus then called the crew of the other boat, which was com- 88
ing in after them. The brothers James and John immediately
left their father and the paid hands in the boat, and went after
him also.

Later they returned to Capernaum and on the Sabbath day 89
went to one of the synagogues. There Jesus began to preach, 90
amazing everyone because of the inspired and authoritative
way he spoke; so different from that of the scribes.

It happened that in the synagogue there was a man possessed 91†
by an unclean demon. When he saw Jesus he grew very excited.

"Why are you interfering with us, Jesus of Nazareth?" he 92†
shouted. "Have you come to destroy us? I know who you are:
God's Messiah!"

."Be quiet!" Jesus ordered. "Come out of him!" 93

At once the man fell and writhed in a fit, shouting loudly. 94
Then he quieted down—cured. This completely astounded all
those in the synagogue.

"What's the meaning of it?" they asked one another. 95
"What's this new doctrine? He commands even the unclean
demons! More than that, they obey him!"

As a result of this and other miracles Jesus' fame grew 96
rapidly in all the surrounding country.

When he left the synagogue he walked with James and John 97
to the house where Peter and Andrew lived. There he was told 98
that Peter's mother-in-law was ill, in a high fever, and they all
begged him to help her. He therefore went to her room, and 99
standing over her, he spoke a few words. Then he took her
hand and raised her in the bed. As he did so, the fever left her, 100

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86. Lk. 5: 10*a*; Mt. 4: 19; Mk. 1: 17. **87.** Mt. 4: 20; Mk. 1: 18; Lk. 5: 11. **88.** Mt. 4: 21*c*, 22; Mk. 1: 20; Lk. 5: 10*b*. **89.** Mk. 1: 21; Lk. 4: 31*b*. **90.** Mk. 1: 22; Lk. 4: 32. **91.** Mk. 1: 23; Lk. 4: 33. **92.** Mk. 1: 24; Lk. 4: 34. **93.** Mk. 1: 25; Lk. 4: 35. **94.** Mk. 1: 26, 27; Lk. 4: 36. **96.** Mk. 1: 28; Lk. 4: 37. **97.** Mt. 8: 14; Mk. 1: 29; Lk. 4: 38. **98.** Mk. 1: 30. **99.** Lk. 4: 39; Mt. 8: 15; Mk. 1: 31.

and she was able to get up and help with the household service.
101† That evening towards sunset all those who had friends sick
or possessed by demons brought them to Jesus, until indeed
102 the whole town was collected round the house. On the sick
he laid his hands, curing them, and drove out the demons from
those who were possessed. These demons knew him and cried:
103† "Why, you're the Messiah of God! ".For saying so he rebuked
them and would not allow them to speak further. All this ful-
filled Isaiah's prophecy: "Himself took our infirmities, and
bare our diseases."

104 Next morning, long before daybreak, Jesus got up and went
out to a wild and lonely part of the country in order to pray
105 in solitude. Peter and his friends followed, searching till they
found him.

"Everyone's looking for you," they told him.

106 .Sure enough the crowds presently came up. Finding that he
was moving on, they urged him to stay with them. But he
would not.

107 ."Let us go on to the other villages," he insisted. "I must
preach the Good News of the rule of God in them also, for
that's what I was sent to do."

108† So he went through the whole of Galilee, teaching in the
synagogues and preaching the Good News of God's coming
rule upon earth. Everywhere also he cured the sick and drove
out demons from those possessed.

109 In the course of his tour Jesus came again to Nazareth, the
town in which he had been brought up. In accordance with his
custom, when the Sabbath came he went to the synagogue.
110 There he stood up to indicate that he wished to read the lesson.
The Book of Isaiah was handed to him, and he opened it and
read the following passage:

111 "The Spirit of the Lord is upon me,

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101. Mt. 8: 16; Mk. 1: 32, 33; Lk. 4: 40. **102.** Mk. 1: 34; Lk. 4: 41. **103.** Mt. 8: 17; Is. 53: 4.
104. Mk. 1: 35; Lk. 4: 42*a*. **105.** Mk. 1: 36, 37. **106.** Lk. 4: 42*b*. **107.** Mk. 1: 38; Lk. 4: 43.
108. Mt. 4: 23; Mk. 1: 39; Lk. 4: 44. **109.** Mt. 13: 54*a*; Mk. 6: 1, 2*a*; Lk. 4: 16. **110.** Lk. 4: 17.
111. Is. 61: 1; Lk. 4: 18.

Because he anointed me to preach good tidings to the poor.
He hath sent me to proclaim release to the captives, 112
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."
Then he closed the book, returned it to the attendant, and 113
sat down.

There was a pause while everyone waited expectantly, their eyes fixed on him. Presently he began to speak.

"Today," he said, "this prophecy is being fulfilled—actually 114†
here and now," and he went on to point out that it was to himself that the passage referred. Everyone was at first astonished
at the gracious kindliness of his teaching. Then they began to 115
ask, "Isn't this the joiner, the son of Joseph the carpenter, and Mary? And isn't he the brother of James and Joseph and Judas
and Simon, all of whom we know? And aren't his sisters living 116
here too? Where then does he get all this knowledge and wisdom and the power to perform these miracles?" Gradually they grew more and more indignant.

"Now," he continued, "you'll certainly say to me, 'Doctor, 117
cure yourself! We've heard of what happened at Capernaum;
perform some miracles here in your own district!' I assure 118
you," he went on, "a prophet is appreciated everywhere except in his own home and family and town. There were any 119
number of widows in Israel when the great forty-two month drought and famine took place in the time of the prophet Elijah, but the only widow he was sent to help was a foreigner living in Surafend near Sidon. And there were plenty of lepers 120
in Israel in the prophet Elisha's time, but he did not cure any of them. It was Naaman of Syria whom he cured, again a foreigner."

.These remarks infuriated the audience. Indeed a riot broke 121
out. The angry Jews seized Jesus and dragged him out of the

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112. Is. 61: 2; Lk. 4: 19. **113.** Lk. 4: 20. **114.** Lk. 4: 21, 22; Mt. 13: 54*b*; Mk. 6: 2*b*.
115. Mt. 13: 55; Mk. 6: 3. **116.** Mt. 13: 56, 54*c*, 57*a*; Mk. 6: 2*c*. **117.** Lk. 4: 23.
118. Mt. 13: 57*b*; Mk. 6: 4; Lk. 4: 24; Jn. 4: 44. **119.** Lk. 4: 25, 26. **120.** Lk. 4: 27.
121. Lk. 4: 28, 29.

synagogue up to the edge of the hill on which Nazareth was
122 built, intending to throw him over the precipice. But he managed to mingle with the crowd, and so evade them.
123 Owing to the want of faith in him in this district he was unable to perform any very striking miracles, except that he cured
124 some sick persons by laying his hands on them. He was astonished by the depth of the local distrust.

NOTES ON CHAPTER III

3. Lit.: (Jn. 3: 25) "Then there arose a question between some of John's disciples and the Jews about purifying." (Jn. 4: 1) "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John . . . he left Judea. . . ."

The passages are difficult, because at Jn. 3: 25 only the question of purifying is mentioned, while Jn. 3: 26 seems to be about the respective numbers of baptisms. On the other hand, the respective numbers are not directly mentioned in connection with the appeal to John, but only (in Jn. 4: 1) in reference to Jesus' departure from Judea.

The liberty has therefore been taken of introducing both matters at this point in the story, and also at Jn. 4: 1. See Note 18.

7. Lit.: "A man can receive nothing, except it be given him from heaven." The rendering given is one of the meanings which have been suggested for this passage.

9. Lit.: "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

The rendering somewhat amplifies the passage in the hope of clarifying at least one interpretation of the text.

12. Lit.: "He must increase, but I must decrease." To facilitate a return to the main statement after the illustration of the bridegroom, the liberty has been taken of repeating the phrase, "I am not the Christ."

14*a*. Lit.: "And what he hath seen and heard, that he testifieth." The liberty has been taken of inserting the words "in heaven," as clarifying the apparent meaning.

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122. Lk. 4: 30. **123.** Mt. 13: 58; Mk. 6: 5. **124.** Mk. 6: 6*a*.

14*b*. Lit.: "He that hath received his testimony hath set to his seal that God is true."

18. Lit.: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John . . . he left Judea. . . ."

This text has been inserted at Verse 3, and the suggestion of avoiding rivalry has been given as a possible explanation of what was in Jesus' mind. Alternatively, it may have been that he recognised that his disciples' baptisms were antagonising the Pharisees, and he did not as yet wish to join issue with them. See Note 3.

37. Lit.: ". . . worship . . . in spirit and in truth." The rendering is an attempt to give at least one suggestion of the meaning of the text.

46. Lit.: "Say not ye, There are yet four months, and then cometh harvest?"

This may be, as assumed here, a saying or proverb expressing delay, like, "Such-and-such a thing's coming—so is Christmas!" (Christmas obviously could not be used here, as it could not at that date have become proverbial.) Or it may be an actual reference to the time of year. Neither suggestion is entirely satisfactory.

47. Lit.: "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

52. Lit.: "They besought him that he would tarry with them." The words "so that they might learn more of his doctrine" have been inserted for clarification.

55. Jn. 4: 44: "For Jesus himself testified, that a prophet hath no honour in his own country," is apparently out of place here, as the Galileans "received him." It has been transferred to 118.

67. Lit.: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."

70. Lit.: "And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying . . ." The rendering has been slightly extended for the sake of clarity.

75. The incidents in this Section, as told by Matthew and Mark on the one hand, and by Luke on the other, vary somewhat and possibly are separate occurrences. The combination of them here

attempted may therefore be incorrect, but at least it can be urged that they combine fairly satisfactorily.

76. Second half of Verse 76 is not in the text, but has been inserted for the sake of clarity. The matter is given in Jn. 1: 35–42.

85. Lit.: "Depart from me; for I am a sinful man, O Lord."

91. *Demoniacal Possession.* Many persons consider that the ills described in the Gospels as possession by demons were merely hysteria, epilepsy, insanity and such disorders. Others, particularly those who have lived in the East, believe that possession by demons is a real thing. Jesus apparently took the latter view, or used its language in order to be intelligible to the people of his time. Anyone who finds the idea difficult should read for demon, complex, phobia or some such modern word.

92. Lit.: "The Holy One of God."

The use of the plural is usually explained by the assumption that the demon was here speaking through the man, and was referring to the whole class of demons, of which it was one.

101. The day was the Sabbath, and it ended at sunset. After sunset it would therefore be lawful to perform the work of carrying the sick.

103. See Note 91.

108. Lit.: "The good tidings of the kingdom of God."

114. The words "and he went on to point out that it was to himself that the passage referred" are not in the text, but have been inserted for the sake of clarity.

CHAPTER IV

Jerusalem and Galilee

Some time later another of the Jewish festivals took place at 1
Jerusalem and Jesus again went south to attend it.

Having reached the capital, he went on the Sabbath day into 2†
its north-east corner near the sheep gate. Close to the gate was 3
a small pond called by the Aramaic name of Bethesda, with
five colonnaded approaches for bathers. These approaches 4
were crowded with sick people, blind and lame and paralysed,
all waiting in the hope of relief. Every now and then the spring 5†
bubbled, and the Jewish belief was that this was caused by an
angel, and that the first person who entered the water after the
disturbance would be cured of his disease.

Stretched on a mat among the others was a man who had been 6
ill for thirty-eight years. Jesus, passing along, saw him lying there, 7
and knowing that he had suffered for a long time, he stopped.

"Would you like to be cured?" he asked him.

"Sir," answered the invalid, "I've no one to lift me into the 8
water when it's disturbed, and while I'm trying to crawl down,
someone else slips in before me."

."Get up," said Jesus. "Pick up your mat and you'll be able 9
to walk."

.The man obeyed and immediately found himself cured. He 10
got up, picked up the mat, and walked as well as ever.

When the Jews noticed him walking with the mat they were 11
displeased.

"Have you forgotten what day it is?" they called out.
"Don't you know you shouldn't carry your mat on the Sabbath day?"

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1. Jn. 5: 1. **2.** Jn. 5: 9*b*. **3.** Jn. 5: 2. **4.** Jn. 5: 3. **5.** Jn. 5: 4. **6.** Jn. 5: 5. **7.** Jn. 5: 6.
8. Jn. 5: 7. **9.** Jn. 5: 8. **10.** Jn. 5: 9*a*. **11.** Jn. 5: 10.

12 "The man who cured me told me to do it," returned the former invalid.

"Who was that?" they asked.

13 The man looked round, but Jesus had passed on through the crowd.

"I don't know," he answered. "I don't see him now."

14 Later Jesus came up to him in the temple.

"You see," he said, "you're now quite well. Avoid sin in the future or something even worse may happen to you."

15 The man at once went back to the Jews and told them that
16 it was Jesus who had cured him. The Jews thereupon did all they could to obstruct Jesus, even to the extent of trying to bring about his death, because of the miracles he had performed
17† on the Sabbath day. Jesus reasoned with them.

"From the beginning up till this moment my Father himself has worked without ceasing, on weekdays as well as Sabbaths," he declared. "I must do the same."

18 This still further enraged the Jews, because besides desecrating the Sabbath, he had called God his Father, by which they considered he had claimed equality with God.

19† "I assure you," Jesus went on to them, "that the Son can't accomplish anything of his own volition; he can only do the
20 Father's will. What the Father does, the Son does also, for the
21 Father loves the Son and reveals to him his will. He will reveal to him greater things than miracles like this, the accomplish-
22† ment of which will utterly astonish even you. For as the Father can bring the morally dead to spiritual life, so can the
23 Son do the same for whoever he chooses. The Father does not himself judge human beings, but has entrusted the judgement of each individual to the Son, so that everyone should give the
24 same honour to the Son as to the Father. Conversely, anyone who fails to give loyal honour to the Son, fails also to give it to the Father who sent him.

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12. Jn. 5: 11, 12. **13.** Jn. 5: 13. **14.** Jn. 5: 14. **15.** Jn. 5: 15. **16.** Jn. 5: 16. **17.** Jn. 5: 17. **18.** Jn. 5: 18. **19.** Jn. 5: 19. **20.** Jn. 5: 20. **22.** Jn. 5: 21. **23.** Jn. 5: 22, 23.

"I declare to you that anyone who obeys my commands and 25
trusts the Father who sent me has entered on unending spiritual
life. He'll not be condemned at the judgement, because he's
spiritually alive. I declare that the time is coming, in fact has 26
already come, when those who are spiritually dead will hear
the Son of God speaking to them, and whoever obeys will be
spiritually re-born. For as the Father is the source of life, so he 27†
has allowed the Son also to be a source of life and to judge
humanity, because he is the Son of man. Don't be surprised 28
at this, for the time is coming when all those who have died
will hear his voice and will rise from their graves for the judge-
ment. Then those who have done good will live on spiritually, 29†
but those who have spent their lives on worthless pursuits will
have to meet judgement. As I said before, I can't accomplish 30
anything of my own volition, but I judge as my Father teaches
me; and my judgement is just because I'm not trying to please 31
myself, but to do my Father's will.

"If all this were merely my assertion, it naturally wouldn't 32
convince you, but I'm vouched for by him who cannot lie.
.You sent messengers to John and he told you the truth. I myself 33
don't require testimony from men: I refer to John's statement
for your sakes only. He was a beacon, and for a time it amused 34
you to trifle with his teaching. But the testimony that I have
is greater than that of John. The deeds that the Father has en- 35
abled me to do are my vindication. They prove that I was
really sent by the Father. And the Father himself has testified 36
to me, though you have not seen him or heard his voice. You 37
have not got his word in your hearts, for you don't believe in
him whom he has sent. You read the Scriptures—which testify 38
of me—for you believe that in them you'll find spiritual life,
but you won't come direct to me for that life. I don't accept 39
acknowledgements from men, but I know you, that you have
no love for God in your hearts. I have come as my Father's 40
representative and you won't receive me, but if any charlatan

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25. Jn. 5: 24. **26.** Jn. 5: 25. **27.** Jn. 5: 26, 27. **28.** Jn. 5: 28. **29.** Jn. 5: 29.
30. Jn. 5: 30. **32.** Jn. 5: 31, 32. **33.** Jn. 5: 33, 34. **34.** Jn. 5: 35, 36. **36.** Jn. 5: 37.
37. Jn. 5: 38. **38.** Jn. 5: 39, 40. **39.** Jn. 5: 41, 42. **40.** Jn. 5: 43.

were to come with some panacea of his own, you'd welcome
41 him without hesitation. How can you believe, you who look to
one another for acclamation instead of seeking God's approval?
42 Don't think that I will complain of you to the Father: your
condemnation comes from Moses, Moses upon whom you
43 pretend to rely. If you really had believed Moses you would
have trusted me, for it was about me that Moses wrote. But
since you do not believe his writings, how can you be expected
to trust me?"

44† Jesus had delivered this address in Jerusalem, and there he pre-
sently heard that John the Baptist had been arrested by Herod
45 Antipas, the governor of Galilee. It appeared that Herod had
married his sister-in-law, Herodias, the wife of his brother
46 Philip. John had remonstrated with Herod, telling him that in
47 this and other things he was living an immoral life. As a result
both Herod and Herodias had become his deadly enemies.
They wanted to have him executed, but Herod was afraid to
48 do it for two reasons. Firstly, he himself was rather in awe of
John, believing him to be an honest and upright man. He had
been interested to hear him preach, and had even to some
49 extent carried out his precepts. Secondly, he was afraid of the
people, because they believed John to be a prophet. He there-
fore contented himself with throwing John into prison.

50† Jesus, having heard all this, thought it wise to return to
51 Galilee, where he resumed his ministry. From Galilee and
Decapolis, from Jerusalem and Judea and Transjordan, great
crowds poured to hear him preach. Even to the extremities of
52 Syria his fame spread. The inhabitants brought their sick to
him: people in the grip of all sorts of pains and diseases, people
possessed by demons, epileptics and paralysed. Every one of
them he cured.

53 In one of the towns there was a man in an advanced stage of
leprosy. When he saw Jesus he went to him and fell on his face
before him, worshipping him.

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41. Jn. 5: 44. **42.** Jn. 5: 45. **43.** Jn. 5: 46, 47. **44.** Mt. 4: 12*a*; 14: 3; Mk. 6: 17; Lk. 3: 20.
45. Lk. 3: 19. **46.** Mt. 14: 4; Mk. 6: 18. **47.** Mt. 14: 5; Mk. 6: 19. **48.** Mk. 6: 20.
49. Lk. 3: 20. **50.** Mt. 4: 12*b*; Mk. 1: 14*a*. **51.** Mt. 4: 25, 24. **53.** Mt. 8: 2; Mk. 1: 40; Lk. 5: 12.

"Master," he begged, "if only you would, you could make me clean!"

Jesus' heart was touched. 54

"I will," he answered. "I command you to become clean!"

As he spoke he put out his hand and touched him. Instantly the man was completely cured.

"Don't tell anyone about this," Jesus impressed upon him 55
as he sent him away, "but go at once and show yourself to the priest and make the offerings required by the law of Moses for the official pronouncement of your cure. This also will be a 56†
public testimony that I uphold the Mosaic law."

In spite of this injunction the man went off and began to tell 57
everyone what had happened. The story spread like wildfire and people thronged together to hear Jesus preach and to be cured of their diseases. So great were the crowds that Jesus 58
could no longer go openly into any of the towns. He withdrew to wild and lonely places for prayer, but even there they pressed after him from all directions.

.Some days later he returned secretly to Capernaum. But the 59
news of his arrival presently leaked out and people began crowding to the house where he was staying. They collected 60
till the house was not only full, but so surrounded that no one could get near the door. Pharisees and teachers of the law, 61
who had come from Jerusalem and every village of Galilee and Judea were sitting there, while he preached and demonstrated the power of God in curing the sick.

While this was going on four men appeared carrying a 62
paralysed man on a stretcher. They tried to take him into the house and lay him down before Jesus, but they could not get anywhere near on account of the crowd. They therefore car- 63
ried the man up on to the roof, took off the tiles, and lowered the stretcher down through the hole right into the middle of the assembly and in front of Jesus.

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54. Mk. 1: 41, 42; Mt. 8: 3; Lk. 5: 13. **55.** Mt. 8: 4; Mk. 1: 43, 44; Lk. 5: 14. **57.** Mk. 1: 45; Lk. 5: 15. **58.** Lk. 5: 16. **59.** Mt. 9: 1*b*; Mk. 2: 1; Lk. 5: 17*a*. **60.** Mk. 2: 2. **61.** Lk. 5: 17*b*. **62.** Mt. 9: 2*a*; Mk. 2: 3, 4; Lk. 5: 18, 19.

64 Impressed by their faith, Jesus turned to the cripple.
"Have courage, my friend," he told him. "Your sins are forgiven you."
65 At this some of the scribes and Pharisees sitting there grew critical.
"How can this man say such a thing?" they thought. "Why, it's blasphemy! Only God can forgive sins!"
66 But Jesus saw into their minds.
"Why do you harbour these evil ideas?" he asked them. "Which is easier for me: to assure this man that his sins are
67 forgiven, or to direct him to get up and walk? Well, I'll now show you that the Son of man has authority on earth to forgive sins."
68 With that he turned to the paralysed man.
"Get up!" he ordered. "Lift your stretcher and go back to your home!"
69 Immediately the man rose to his feet before them all, picked up the stretcher, and pouring out thanks to God, went off to
70 his house. The spectators were absolutely dumbfounderd. Awestruck and terrified, they humbled themselves before God, who had given such power to men.
"We've never before seen anything like it!" they declared to one another.

71 Leaving the house presently, Jesus went down to the lake shore. Crowds again followed him and again he preached to
72 them. As he passed along he saw a man named Levi Matthew Bar-Alphæus, a revenue officer, sitting at the custom house.
"Follow me," Jesus invited him.
73 Matthew immediately jumped to his feet and, throwing up his job and all his associations, went after him.
74† A little later Matthew invited Jesus and his disciples to a banquet. Among the guests were many revenue officials and

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64. Mt. 9: 2*b*; Mk. 2: 5; Lk. 5: 20. **65.** Mt. 9: 3; Mk. 2: 6, 7; Lk. 5: 21. **66.** Mt. 9: 4, 5; Mk. 2: 8, 9; Lk. 5: 22, 23. **67.** Mt. 9: 6; Mk. 2: 10; Lk. 5: 24. **68.** Mk. 2: 11. **69.** Mt. 9: 7; Mk. 2: 12; Lk. 5: 25. **70.** Mt. 9: 8; Lk. 5: 26. **71.** Mt. 9: 9; Mk. 2: 13; Lk. 5: 27. **72.** Mk. 2: 14. **73.** Lk. 5: 28. **74.** Mt. 9: 10; Mk. 2: 15; Lk. 5: 29.

people who disregarded the Pharisees' ceremonialism, for several of these followed Jesus. When the Pharisees and their 75
scribes saw this they remonstrated with the disciples.

"What do you and your master mean," they demanded, "by sitting down at table with tax collectors and breakers of the law?"

When Jesus heard their complaints he turned to them. 76

"Go and study the meaning of these words," he replied: "'I prefer toleration to ceremonial offerings.' It's not those who are in good health who need the doctor: it's those who are sick. In the same way I came to call to a change of heart and 77
life, not the upright and respectable, but sinners."

It was the custom of the disciples of John and of the Pharisees 78†
to fast at regular intervals. After this banquet some of John's disciples came to Jesus.

"Why do we and the Pharisees continually fast and pray," 79
they asked, "but your disciples eat and drink?"

"You surely don't expect the wedding guests to fast and 80
mourn while the bridegroom is with them?" he answered. "While he's there they'll not fast. .But the time is coming when 81†
he'll be taken away from them. They'll long to have him with them even for a day, but he won't be there. Then they'll fast.

"No one," he went on in a series of parables, "tears a piece 82
of cloth from his new clothes and uses it to mend his old ones, for not only would he spoil the new clothes, but the material wouldn't match the old.

"Nor does anyone mend his old clothes with unprocessed 83†
cloth, for the patch would tend to shrink and drag away from the old material and the hole would be made worse.

"In the same way no one puts new wine into old skin 84
bottles, for the fermenting wine would burst the skins and not only itself be spilt, but the skins would be destroyed. New wine must be put into fresh wineskins, and then both are preserved.

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75. Mt. 9: 11; Mk. 2: 16; Lk. 5: 30. **76.** Mt. 9: 12, 13; Mk. 2: 17; Lk. 5: 31; Hos. 6: 6.
77. Lk. 5: 32. **78.** Mk. 2: 18; Mt. 9: 14; Lk. 5: 33. **80.** Mt. 9: 15; Mk. 2: 19; Lk. 5: 34.
81. Mk. 2: 20; Lk. 5: 35; 17: 22. **82.** Lk. 5: 36. **83.** Mt. 9: 16; Mk. 2: 21. **84.** Mt. 9: 17; Mk. 2: 22; Lk. 5: 37, 38.

85† "And no one who is accustomed to old wine wants to taste new, for he thinks that the old is good enough for him."

86 One Sabbath day about this time it happened that Jesus and his disciples were walking through the cornfields. The disciples were hungry and they began plucking the ears of corn, rubbing
87 them in their hands and eating them. Some of the Pharisees noticed them.

"Look here," they said, "your disciples are working on the Sabbath. Why are they acting in this unlawful way?"

88 "Have you never read what David did," Jesus answered, "in his hour of need, when he and his followers were starving?
89 How he went into the Tabernacle which housed the ark when Abiathar was high priest, and ate the shewbread and gave it to his men, that shewbread which by Mosaic law no one
90 but the priest might eat? And have you not read in the Scriptures how the priests in the temple perform work on the
91 Sabbath day and remain blameless? I tell you, someone greater
92 than the temple is here. I tell you also that the Sabbath was made for man, not man for the Sabbath, so that the Son of
93 man is ruler even of the Sabbath. If you had understood God's law, 'I would rather have toleration than ceremonial observances,' you would not have condemned the innocent."

94 Having made this reply, he left the district.

95 Again on another Sabbath Jesus went to a synagogue and preached. In the congregation was a man whose right hand was
96 paralysed. The scribes and Pharisees watched Jesus to see whether he would effect a cure on the Sabbath day, which would have enabled them to bring a charge against him.

97 "Is it right to perform cures on the Sabbath day?" they asked him with the same object.

98 Jesus read their thoughts. He turned to the man.

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85. Lk. 5: 39. **86.** Mt. 12: 1; Mk. 2: 23; Lk. 6: 1. **87.** Mt. 12: 2; Mk. 2: 24; Lk. 6: 2.
88. Mt. 12: 3; Mk. 2: 25; Lk. 6: 3. **89.** Mt. 12: 4; Mk. 2: 26; Lk. 6: 4; 1 Sam. 21: 6.; Ex. 29: 32, 33.
90 Mt. 12: 5; Num. 28: 9, 10. **91.** Mt. 12: 6. **92.** Mk. 2: 27, 28; Mt. 12: 8; Lk. 6: 5.
93. Mt. 12: 7; Hos. 6: 6. **94.** Mt. 12: 9*a*. **95.** Mt. 12: 9*b*, 10*a*; Mk. 3: 1; Lk. 6: 6.
96. Mk. 3: 2; Lk. 6: 7. **97.** Mt. 12: 10*b*. **98.** Lk. 6: 8; Mk. 3: 5.

"Stand up," he directed, "and come out here to the front."
The man immediately obeyed.
"Tell me," Jesus went on to the scribes and Pharisees, 99†
"which does the law approve: to do a service on the Sabbath
day or to withhold it, to save a life or to allow it to perish?"
To this they made no reply.
"Which of you," he went on, "whose sheep fell into a pit 100
on the Sabbath day wouldn't get it out? And how much more
important is a man than a sheep? Therefore it *is* right to do a
service on the Sabbath day."
Still they kept silent, and when he had looked round at them 101
in righteous indignation and sorrow at their obduracy, he gave
his order to the man:
"Stretch out your hand!"
Immediately the man stretched it out, only to find it healthy 102
and strong like the other.
.The Pharisees were furious. They left the synagogue, and 103
with the Herodians put their heads together to find some way
of silencing Jesus.
.But Jesus knew what was in their minds. With his disciples 104
he also left the synagogue and went down again to the lake
shore.
.Once more he was thronged by crowds. They came from 105
Galilee, from Judea and Jerusalem, from Idumea and Trans-
jordan and from the regions round Tyre and Sidon: great
crowds pouring out to hear him because of his growing reputa-
tion. So many were there that he asked his disciples to procure 106
him a small boat, so that once again he might preach from the
water. He had healed so many sick, that people with diseases 107
pressed round him in the hope of cure through merely touch-
ing him. For a healing power flowed from him. .Unclean 108
demons also when they saw him, threw down before him their
victims, making them shout: "You're the Messiah of God!"
These he charged to keep his identity secret.

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99. Mk. 3: 4; Lk. 6: 9. **100.** Mt. 12: 11, 12. **101.** Mk. 3: 5; Lk. 6: 10; Mt. 12: 13.
103. Mt. 12: 14; Mk. 3: 6; Lk. 6: 11. **104.** Mt. 12: 15*a*; Mk. 3: 7. **105.** Lk. 6: 17*c*; Mk. 3: 8.
106. Mk. 3: 9. **107.** Mt. 12: 15*b*; Mk. 3: 10; Lk. 6: 19. **108.** Mk. 3: 11, 12; Lk. 6: 18; Mt. 12: 16.

109 The scene indeed was a fulfilment of Isaiah's prophecy:
"Behold, my servant whom I have chosen;
"My beloved in whom my soul is well pleased:
"I will put my Spirit upon him,
"And he shall declare judgement to the Gentiles.
110 "He shall not strive, nor cry aloud;
"Neither shall anyone hear his voice in the streets.
"A bruised reed shall he not break,
"And smoking flax shall he not quench,
111 "Till he send forth judgement unto victory.
"And in his name shall the Gentiles hope."

112 One evening a little later Jesus went out alone into the hills, where he spent the entire night in prayer. Next morning he called his disciples and from them chose twelve, whom he
113 called apostles. These were to be his special followers, and would act as preachers and receive power to drive out demons. Their names were:
114† James Bar-Zebedee,
John Bar-Zebedee, James' brother.
These two Jesus named Boanerges, meaning Sons of Thunder.
115 Andrew, Simon Peter's brother,
Philip,
Bartholomew,
Levi Matthew,
Thomas Didymus,
116 James Bar-Alphæus,
Simon, the Zealot,
Judas Thaddæus Bar-James, and
Judas Iscariot, who proved the traitor.
117 With these Jesus came down from the hills and, surrounded by great crowds, continued his work of healing.

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109. Mt. 12: 17, 18; Is. 42: 1. **110.** Mt. 12: 19, 20; Is. 42: 2, 3. **111.** Is. 42: 4; Mt. 12: 21. **112.** Mk. 3: 13, 14; Lk. 6: 12, 13. **113.** Mk. 3: 15. **114.** Mt. 10: 2; Mk. 3: 16, 17; Lk. 6: 14; Acts 1: 13. **115.** Mt. 10: 3; Mk. 3: 18; Lk. 6: 15; Jn. 11: 16*a*. **116.** Mt. 10: 4; Lk. 6: 16; Mk. 3: 19*a* **117.** Lk. 6: 17*a*.

NOTES ON CHAPTER IV

2. There is doubt as to the actual meaning of Jn. 5 : 2. The reference may be, not to the sheep gate, but to a sheep pool, and the name is variously rendered, Bethesda, Bethzatha and Bethsaida. The site is also in dispute, but it may be mentioned that there are still the remains of colonnaded approaches to one possible pool, while another is disturbed by a bubbling spring and is supposed to have curative properties. Here it is assumed that the sheep gate is to be understood.

5. Lit.: "For an angel went down at a certain season into the pool, and troubled the water. . . ."

Though this is a direct statement, the whole of Jn. 5: 4 is doubtful, the verse being omitted from the best manuscripts. It is therefore suggested that the words should be taken, not as a statement of fact, but of the local popular belief. See Note 2.

17. Lit.: "Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work."

This has been expanded to bring out the suggested meaning.

19. Lit.: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth."

22. Lit.: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

It is not certain whether this passage refers to the spiritually dead only, or to both the spiritually and the physically dead. The former has here been assumed.

27. Might mean: "Because he is man as well as God."

29. Lit.: "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

44. It is not certain whether it was during this visit to Jerusalem or an earlier one that Christ heard about John's arrest. The assumption here made best fits the sequence of events adopted.

50. See Note 44.

56. Lit.: "For a testimony unto them."

The original does not give the purpose of the testimony nor to

whom it was made. The additions are to bring out a suggested meaning.

74. Lit.: "Publicans and sinners."

Publicans usually means tax collectors or customs officers. There was a customs post near the head of the Lake of Galilee, on the road from Damascus to the coast, and it is not unlikely that Matthew was employed there. By sinners those who did not trouble to observe the ceremonies of the Pharisees appear to have been meant, but loose livers may also have been included.

78. The text does not say that the question arose out of the banquet, but the position of the incidents suggests a connection.

81. Lit.: "And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it."

This verse has been moved to what is believed is a better context, and its form has been modified to fit in at this place.

83. Lit.: "No man seweth a piece of undressed cloth on an old garment."

"Undressed" appears to mean "uncarded," or not having received the process of carding or scraping, which smooths and evens the nap and makes the cloth soft and workable: but as "uncarded" is as puzzling to the uninitiated as "undressed," the word has been rendered "unprocessed."

85. Lit.: "No man having drunk old wine, desireth new: for he saith, The old is good."

The slight change is to bring out the suggested meaning of man's innate conservatism.

99. Lit.: "Is it lawful on the Sabbath day to do good, or to do harm? to save a life or to kill?"

The rendering given is believed to suggest the probable meaning, but this is not certain, and the passage should perhaps be understood literally.

114. The lists given in Matthew, Mark, Luke and Acts vary in the case of two names. Here it has been assumed that these names refer to the same persons. They are Levi and Matthew, and Judas and Thaddæus.

CHAPTER V

The Sermon on the Mount

.After this Jesus went up again into the hills. He looked round 1
at the crowds who were thronging him. Then he took up his
position on a small plateau and preached to them.

"Oh," he began, "how happy are those without pride and 2†
arrogance, who depend not on themselves, but on God! Their
entry into God's kingdom is assured.

"How happy are those who aren't aggressive, who don't 3†
stand on their dignity nor insist on their rights! They triumph
even in earthly things.

"How happy are those who are weighed down by a sense 4†
of the world's evil! They'll receive full comfort.

"How happy are those who are hungry and thirsty for the 5
good life! They'll abundantly attain it.

"How happy are those who show mercy! Mercy will be 6
shown to them.

"How happy are those whose only aim is to do God's will! 7†
The highest spirituality will be theirs.

"How happy are those who strain every nerve for peace! 8†
They'll be acknowledged as children of their heavenly Father.

"How happy are those who have been ill-treated for doing 9
right! They too belong to God's kingdom.

"How happy are you who have been insulted and maligned 10†
and cold-shouldered for my sake! Exult in it, for your com-
pensation in heaven will be great. This is how God's prophets
have always been treated.

."But how pitiable are those who trust in their riches! They 11†
have nothing else to trust in.

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1. Mt. 5: 1, 2; Lk. 6: 20*a*, 17*b*. **2.** Mt. 5: 3; Lk. 6: 20*b*. **3.** Mt. 5: 5. **4.** Mt. 5: 4; Lk. 6: 21*b*.
5. Mt. 5: 6; Lk. 6: 21*a*. **6.** Mt. 5: 7. **7.** Mt. 5: 8. **8.** Mt. 5: 9. **9.** Mt. 5: 10.
10. Mt. 5: 11, 12; Lk. 6: 22, 23. **11.** Lk. 6: 24.

12† .“How pitiable are the acquisitive! Their hoards will cease
to satisfy.
13† .“How pitiable are the selfish pleasure seekers! Their joys will
turn to dust and ashes.
14† .“How pitiable are the universally popular! So were the pro-
phets who pandered to prejudice and taught falsehood.

15† “Salt is a good preserver, and you are the salt which preserves
16 the human race. But if the salt has lost its power, what will keep
humanity from corruption? Such salt is good for nothing, not
17 even manure. It can only be thrown out and trodden under foot.
18 .“You are the light which enlightens the human race. Men
don't light a lamp and put it in a pit or under a cover: they set
it on a stand so that it may light up the house, just as a town
19 built on a hill stands up in sight of all. In the same way let your
20 light shine out before everyone. Let your good life and actions
be seen, so that all may acknowledge in them the hand of your
heavenly Father.

21† .“The lamp of the body is the eye. If your eye is healthy, your
body will be properly supplied with light, but if your eye's dis-
22 eased, your body will be in darkness. Be careful that the light
you think you have, really is light and not darkness, for if the
23 latter, how complete that darkness will be! On the other hand
if you're wholly filled with light, how bright that light! You
will then be absorbing the full radiance of the lamp.

24 “Don't imagine I've come to undermine the authority of
the Mosaic law and of the prophets. I came, not to weaken it,
25 but to give it fresh meaning and power. I assure you that every
smallest part of God's law will stand firm as heaven and earth,
26† till all that is foretold has been fulfilled. Therefore whoever
himself relaxes from the strict law, though teaching others the
full truth, will be given a lowly place in God's kingdom, but
whoever teaches and himself acts up to his teaching, will there

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12. Lk. 6: 25. **14.** Lk. 6: 26. **15.** Mt. 5: 13; Mk. 9: 50*a*; Lk. 14: 34. **16.** Lk. 14: 35*a*.
18. Mt. 5: 14, 15; Lk. 11: 33. **19.** Mt. 5: 16. **21.** Mt. 6: 22, 23; Lk. 11: 34.
22. Lk. 11: 35. **23.** Lk. 11: 36. **24.** Mt. 5: 17. **25.** Mt. 5: 18; Lk. 16: 17. **26.** Mt. 5: 19.

be treated with honour. But I warn you that unless your 27†
standards are higher than those of the scribes and Pharisees,
you'll never reach the kingdom at all.

"Until now the law limiting violence has been: 'Thou shalt 28†
not kill,' and whoever commits murder is liable to the judge-
ment of the courts. But I tell you that everyone who allows 29
anger to rise in his heart against another person is in danger
of the judgement of God. Again, whoever calls another person 30†
by insulting names can be taken before the magistrates, but I
say that whoever is contemptuous and condescending towards
another risks undergoing purification by fire. So if you are 31
about to make an offering to God and remember that you
have given offence to anyone, don't approach God with your
offering till you've been to that person and made amends for
your conduct.

"The law says, 'Thou shalt not commit adultery,' but I tell 32
you that whoever even casts longing eyes at a woman has
already committed adultery with her in his heart. If therefore 33
your eye hinders your spiritual life, tear it from its socket and
hurl it away. It's better for you to enter the kingdom of God 34†
with one eye than to go with both eyes into the cleansing fires
of Gehenna, where 'their worm dieth not and the fire is not
quenched.' Or if your right hand or your foot impedes your 35
better living, cut it off and get rid of it it. Again, it's better for 36†
you to attain eternal life mutilated or lame, than to have your
whole body plunged into the fiery purge. For everyone must
undergo purification by suffering.

"The law says also that whoever divorces his wife must give 37
her a written certificate of the fact. But I say that anyone who 38
divorces his wife otherwise than for unchastity, thereby makes
her an adulteress. Furthermore, anyone who marries a divorced
woman commits adultery.

"Once more, the law prohibits the breaking of an oath: 39

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27. Mt. 5: 20. **28.** Mt. 5: 21; Ex. 20: 13. **29.** Mt. 5: 22. **31.** Mt. 5: 23, 24. **32.** Mt. 5: 27, 28; Ex. 20: 14. **33.** Mt. 5: 29; 18: 9; Mk. 9: 47. **34.** Mk. 9: 48; Is. 66: 24. **35.** Mt. 5: 30; 18: 8; Mk. 9: 43, 45. **36.** Mk. 9: 49. **37.** Mt. 5: 31; Deut. 24: 1. **38.** Mt. 5: 32. **39.** Mt. 5: 33; Ex. 20: 7; Lev. 19: 12.

40† what has been sworn must be carried out as if to God. But I tell
you to avoid swearing altogether. Don't swear by heaven, for
it's God's throne; nor by earth, for it's his footstool; nor by
41 Jerusalem, for it's the King's city. Don't even swear by your
own head; you can't change the colour of a single hair. No,
confine your speech to plain yes and no, for anything more
than this is of evil origin.
42† "Again, the law limiting retaliation has been: 'An eye for
43 an eye and a tooth for a tooth!' But I tell you not to retaliate
at all. If anyone hits you on one cheek, turn the other to him
44 also. If anyone proposes to sue you for your underclothes, let
him have your coat as well. If anyone forces you to help him
45 on his way for one mile, go with him two. Give to whoever
asks you, don't refuse the borrower, and even if you've been
robbed, don't enforce restitution.
46 "Once more, you've heard the law, 'Thou shalt love thy
47† neighbour and hate thine enemy.' But mark this, my direction
to you is, Work for your enemies' welfare, do good turns to
those who hate you, be courteous and friendly to those who
curse you, and pray for those who deliberately injure you.
48 "If you befriend only those who befriend you, what reward
49 do you expect? Even notorious evil livers do that. .And if you
help only those who help you, or lend only to those from whom
you hope to get some favour in return, how are you better
50† than others? Or if you show respect only to those who share
your opinions, what merit are you indicating? Don't even
51 barbarians do the same? No, work for your enemies' welfare;
help them and lend to them without hope of return. For this
52† you'll receive a rich reward. You'll be showing the character
of your Father who is in heaven, for he's generous to the un-
53 grateful and evil living. He lets the sun shine equally on the
bad and the good, and sends rain to refresh rogues as well as
honest men.

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40. Mt. 5: 34, 35. **41.** Mt. 5: 36, 37. **42.** Mt. 5: 38; Ex. 21: 24; Lev. 24: 20. **43.** Mt. 5: 39; Lk. 6: 29. **44.** Mt. 5: 40, 41. **45.** Mt. 5: 42; Lk. 6: 30. **46.** Mt. 5: 43; Lev. 19: 18; Deut. 23: 6. **47.** Mt. 5: 44; Lk. 6: 27, 28. **48.** Mt. 5: 46; Lk. 6: 32. **49.** Lk. 6: 33, 34. **50.** Mt. 5: 47. **51.** Lk. 6: 35. **52.** Mt. 5: 45.

"Be careful not to make an outward show of religion to 54
impress your friends, for this carries no reward from your
heavenly Father.

"When you contribute to charity, don't be like the hypo- 55†
crites who blow their own trumpets about it in the churches
and the streets. .They do it simply for popular applause. I tell 56
you that this is all the recompense they'll get. But when you 57
give, don't even let your left hand know what your right's
doing. Keep your gifts hidden, and your Father who sees your
every secret action will reward you.

"In the same way when you pray, don't copy the hypocrites. 58
They like to pray publicly in the churches and at the street
corners where they can be seen. I assure you that here also this 59
publicity will be their only return. But when you pray, go to 60
your room and shut the door and pray in private to your
Father. Once again, your Father who sees all that you do will
give you your recompense.

"Also when you pray, avoid using mere forms of words like 61†
the heathen. They think that the more they say, the more
they'll receive. Don't copy them, for your Father knows what 62
is good for you before ever you ask him. Here is the sort of 63†
prayer which you should offer:

" 'Our Father in heaven,

" 'Hallowed be your name, your kingdom come, and
your will be done—on earth as they are in heaven. Give us 64
each day what we need. Forgive our misdeeds, as we forgive
those who have injured us. Spare us a time of testing, and save 65
us from the power of evil.'

"For if you forgive offences against yourselves, your 66
heavenly Father will forgive your wrongdoing, but if you
don't forgive others, he won't forgive you either.

"Again, when you fast don't look woebegone like the 67
hypocrites. They actually disfigure their faces so that everyone
may see how they suffer. I can tell you that here again this 68

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54. Mt. 6: 1. **55.** Mt. 6: 2. **57.** Mt. 6: 3, 4. **58.** Mt. 6: 5. **60.** Mt. 6: 6. **61.** Mt. 6: 7. **62.** Mt. 6: 8. **63.** Mt. 6: 9, 10. **64.** Mt. 6: 11, 12. **65.** Mt. 6: 13. **66.** Mt. 6: 14, 15; Mk. 11: 26. **67.** Mt. 6: 16.

69 publicity will be their only return. But when you fast, wash
your face and brush your hair and make yourself look normal,
70 so that no one will know about your fast. In this case
also your Father, who sees what you do in secret, will reward
you.

71† "Don't accumulate possessions on earth, where moth and
72 rust destroy and where thieves break in and steal. Instead, sell
73 your property and use the money for doing good. This will
be to store it up in heaven, where it will remain fresh and un-
tarnished, safe from theft and from destruction by pests. For
where your treasure is, there your interests will be centred.
74†.No one can serve two masters. He will either hate one and
love the other or look up to one and despise the other. So you
can't serve God and concentrate on worldly success.
75 "For this reason I say to you: Don't be anxious about your
physical welfare, what you'll eat and drink and what clothes
76 you'll wear. Life surely matters more than food and the body
than clothes? Look at the birds: they don't sow and reap and
store up food in barns. Yet your heavenly Father feeds them.
77† Aren't you more valuable than they? . Which of you by thought
and worry can add a day to his life? If then you're unable to
78 do even this, why be anxious about life's necessaries? Take
clothes. Think of the lilies in the fields. They don't weave or
spin. Yet I can tell you that even Solomon in all his magni-
79 ficence wasn't decked out as they are. But if God gives such
beauty to plants, which bloom today and tomorrow are
gathered to feed the furnace, will he not provide clothes for
80 you, O faint-hearted people? Therefore I repeat, don't be
anxious about what you'll eat or drink or wear. These are the
things that pagans strive after; besides, your heavenly Father
81 knows all about your need of them. Instead, strain to enter his
kingdom and to live as he wishes, and he'll see to your other

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69. Mt. 6: 17, 18. **71.** Mt. 6: 19. **72.** Lk. 12: 33. **73.** Mt. 6: 20, 21; Lk. 12: 34.
74. Mt. 6: 24; Lk. 16: 13. **75.** Mt. 6: 25; Lk. 12: 22. **76.** Lk. 12: 23, 24; Mt. 6: 26.
77. Mt. 6: 27; Lk. 12: 25, 26. **78.** Mt. 6: 28, 29; Lk. 12: 27. **79.** Mt. 6: 30; Lk. 12: 28.
80. Mt. 6: 31, 32; Lk. 12: 29, 30. **81.** Mt. 6: 33; Lk. 12: 31.

needs. .My little flock, have no uneasiness at all! Your Father 82
is only pleased to welcome you into his kingdom. Therefore 83†
once again, don't be anxious about tomorrow: tomorrow will
look after itself. Its own cares are enough for any one day.

."Don't be censorious if you want to avoid censure. For as 84
you judge others, so you'll be judged yourself. Don't condemn 85
and you'll not be condemned. Pardon, and you'll be pardoned.
Give, and gifts will be poured into your lap in good measure, 86
pressed down, shaken together and running over. For the 87
treatment you mete out to others is the treatment others will
give to you. Therefore do to other people what you would 88†
like them to do to you. This indeed is the whole teaching of
Scripture in a nutshell. So act, and you'll reach that perfection
of mercy and love which characterises your heavenly Father.

."Can a blind man guide a blind man? Won't both fall into 89†
a pit? The pupil is not more learned than his teacher, though
when he has finished his course he should be equally qualified.
And why do you concentrate on the speck that's in your 90
friend's eye and ignore the beam of wood that's in your own?
And how can you say to your friend, 'Let me take the speck 91
out of your eye,' while you can't even see the beam in your
own? You hypocrite, first get the beam out of your own eye, 92
and then you'll see clearly to take the speck out of your
friend's.

"Don't give sacred things to dogs, and don't cast your pearls 93†
before swine. They may trample them under their feet and
then turn and attack you.

."Enter by the narrow gate. For wide is the gate and easy the 94
road which leads to destruction, and many there are who pass
along it. But narrow is the gate and difficult the path which 95
leads to life, and there are few who find it.

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82. Lk. 12: 32. **83.** Mt. 6: 34. **84.** Mt. 7: 1, 2*a*; Lk. 6: 37. **86.** Lk. 6; 38; Mk. 4: 24*c*.
87. Mt. 7: 2*b*. **88.** Mt. 7: 12; Lk. 6: 31, 36; Mt. 5: 48. **89.** Lk. 6: 39, 40. **90.** Mt. 7: 3;
Lk. 6: 41. **91.** Mt. 7: 4; Lk. 6: 42. **92.** Mt. 7: 5. **93.** Mt. 7: 6. **94.** Mt. 7: 13.
95. Mt. 7: 14.

96 "Be on your guard against false teachers, who come to you
97 disguised as sheep, but at heart are ravenous as wolves. You'll
know them by their lives, as trees are known by their fruits.
Are grapes gathered from brambles or figs from thistles?
98 Every sound tree bears good fruit; but only poor fruit comes
from a decayed tree. A good tree can't bear bad fruit, any more
99† than a decayed can yield good. In the same way a man's words
and deeds depend on what he's been storing up in his mind: if
it's good, his speech and acts will be good, if it's evil, his speech
100 and acts will be evil. So by their lives you'll know people.
101 "Trees which don't bear good fruit are cut down and burnt.
It's not the man who says, 'Lord! Lord!' who'll enter the king-
dom of heaven, but the man who does my heavenly Father's
102† will. Many will say to me on the great day, 'Lord, Lord!
Didn't we preach in your name, and drive out demons and
103 perform miracles, all in your name?' But I'll answer, 'I never
knew you. You haven't carried out my commands. Begone,
you who live evil lives!'
104 "Therefore every disciple of mine who hears my teaching
and carries it out, may be compared to a wise man who when
building his house, dug right down to the rock for his founda-
105 tion. When the rain came and the floods rose and the storm
struck that house it stood firm as the rock on which it was
106 founded. But everyone who hears my teaching and does not
carry it out may be compared to a foolish man who built his
107 house on sand. When the rain came and the floods rose and
the storm struck that house it collapsed into a great and dis-
astrous ruin."

108 When Jesus had finished his sermon, he came down again
109 from the hills. The crowds still followed him. .They were
utterly amazed, not only at his doctrine, but at his authoritative
manner, so different from that of their own scribes.

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96. Mt. 7: 15. **97.** Mt. 7: 16; Lk. 6: 44. **98.** Mt. 7: 17, 18; Lk. 6: 43. **99.** Lk. 6: 45.
100. Mt. 7: 20. **101.** Mt. 7: 19, 21. **102.** Mt. 7: 22; Lk. 6: 46*a*. **103.** Mt. 7: 23; Lk. 6: 46*b*.
104. Mt. 7: 24; Lk. 6: 47, 48. **105.** Mt. 7: 25. **106.** Mt. 7: 26; Lk. 6: 49. **107.** Mt. 7: 27.
108. Mt. 7: 28; 8: 1; Lk. 7: 1*a*. **109.** Mt. 7: 29.

NOTES ON CHAPTER V

2. Lit.: (Matthew) "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Luke) "Blessed are ye poor: for yours is the kingdom of God."

Different commentators explain "the poor (in spirit)" as:

(*a*). The persecuted and down-trodden remnant of the people of God.

(*b*). Those whose minds lack the legal wisdom of the Pharisees and their rabbinic schools.

(*c*). The truly pious.

(*d*). Those who realise their need of God in every aspect of life and always look to him for help.

(*e*). The poor in this world's goods.

(*f*). Those who do not overvalue material things.

(*g*). Those who feel poor in spirit.

The rendering given is an attempt to cover the spirit of these suggestions.

3. Lit.: "Blessed are the meek: for they shall inherit the earth."

This is usually understood as a variant of Mt. 5: 3, meek meaning pious. The alternative view is here taken that the passage, based on Ps. 37: 11, refers, as in that Psalm, to the triumph of the righteous over the wicked in this life.

4. Lit.: (Matthew) "Blessed are they that mourn: for they shall be comforted." (Luke) "Blessed are ye that weep now: for ye shall laugh."

Commentators suggest that they mourn because on earth evil outweighs good, or have a permanently troubled conscience because of the world's social and economic life, or mourn for their own sins and those of others.

7. Lit.: "Blessed are the pure in heart: for they shall see God."

Commentators suggest that this means, not only cleanness of imagination and desires, but also singleheartedness in the service of God. The reward is the Beatific Vision: the supreme spiritual experience.

8. Lit.: "Blessed are the peacemakers: for they shall be called sons of God."

Commentators suggest that peacemakers are not only those who try to prevent war, but those whose lives are a source of peace wherever they go. They will be recognised as sharing their heavenly Father's nature.

10. Lit.: (Matthew) "Blessed are ye, when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake, etc." (Luke) "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake, etc."

It is possible that the renderings given—insult, malign, cold-shoulder—are too weak, but they seemed more in accord with present-day experiences.

11. Lit.: "But woe unto you that are rich! for ye have received your consolation." (See below.)

12. Lit.: "Woe unto you, ye that are full now! for ye shall hunger." (See below.)

13. Lit.: "Woe unto you, ye that laugh now! for ye shall mourn and weep." (See below.)

14. Lit.: "Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets." (See below.)

Note to Verses 11, 12, 13 *and* 14. Commentators suggest that these woes are lamentations rather than denunciations. They are given by St. Luke only, and like his form of the Beatitudes, seem at first sight to refer to material matters only. In the case of the Beatitudes, St. Matthew has shown that these should be understood spiritually, and an attempt has therefore been made to paraphrase the woes in the same way.

15. Lit.: (Matthew) "Ye are the salt of the earth: but if the salt has lost its savour, wherewith shall it be salted?" (Luke) "Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned?"

The usual interpretation appears to be, "If the salt has lost its taste, what can give it back that taste?" Here the alternative interpretation is suggested: that "it" in "wherewith shall it" refers, not to the salt, but to humanity.

21. Lit.: (Matthew) "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!" (Luke) "The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether the light that

is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light."

This difficult passage is believed to be out of its proper position in St. Matthew, and has been transferred here.

26. Lit.: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."

This and the following verse are not given in Luke. This one is believed to be out of its proper position in Matthew, but it is not easy to see where it could be more suitably placed. The passage is difficult. It is usually taken to mean, "Whoever himself relaxes from the strict law and teaches others to relax also," with a particular reference to formal observances and ritual. This may well be correct. An alternative rendering is, however, suggested here.

27. Lit.: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

For position of this verse, see Note 26. The passage also is difficult. It may mean: "Unless you live better lives than the scribes and Pharisees, etc.", but here it has been understood: "The scribes and Pharisees act on the old law, but unless you act on the fresh meaning that I have given it, etc."

28. Lit.: "Ye have heard that it was said to them of old time, Thou shalt not kill."

To bring out the full meaning of this series of illustrations of how Christ has expanded the Mosaic law, the words "limiting violence" have been inserted.

30. Lit.: "Whosoever shall say to his brother Raca, shall be in danger of the council; and whosoever shall say: Thou fool, shall be in danger of the hell of fire."

The words translated Raca and thou fool have similar meanings. The hell of fire appears to refer to Gehenna, a ravine near Jerusalem where the city refuse was burnt. The passage is difficult, and the rendering is an attempt to bring it into line with the other instances in this Section in which Christ gives a fresh meaning to the Mosaic law.

34. Gehenna. See Note 30.

36. Lit.: ". . . and not thy whole body go (be cast) into hell."

See Note 30. Hell apparently means Gehenna, hence a fire purging away evil. Admittedly, however, the passage is difficult, and this rendering may not be correct.

40. Apparently this refers to swearing in conversation, not to the taking of an oath in the law-courts. Christ accepted the oath of the High Priest at his trial. See Mt. 26: 63 (Chap. XVI, verses 75, 76). See also Gal. 1: 20.

42. Lit.: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth."

See Note 28. Here again the words "limiting retaliation" have been inserted to bring out the purpose of the Mosaic law and the fresh meaning Christ gives it.

47. Lit.: "But I say unto you, Love your enemies." It seems desirable to avoid the use of the word love in this connection, as in ordinary speech it has come to include liking or physical attraction. Such liking is not enjoined by Christ, but rather a desire to do good to another person which leads to action.

50. Lit.: "And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?"

Commentators hold that brethren means fellow Jews. It is suggested that the passage might be brought in touch with modern life by covering the showing of respect to members of parties, churches, cliques, etc., other than one's own.

52. Lit.: (Matthew) "That ye may be sons of your Father which is in heaven." (Luke) "And your reward shall be great, and ye shall be sons of the Most High."

55. Lit.: "When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men."

In Christ's day trumpets actually were sounded during services to pray for rain, when alms were also given. To blow one's own trumpet would seem a possible modern equivalent, this being clear in meaning without an explanatory note.

61. Lit.: "In praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking."

63. Lit.: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed by thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily

bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one."

It seems desecration to alter by a syllable words which are so well known and universally loved. But the revised version is not clear on certain points. One is the phrase "Bring us not into temptation," another that "as in heaven, so on earth" really refers to each of the first three petitions.

71. Lit.: (Mt. 6: 19) "Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal." (Lk. 12: 33) "Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth." (Mt. 6: 20) "But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal."

74. Lit.: "Ye cannot serve God and mammon."

77. Lit.: (Matthew and Luke) "And which of you by being anxious can add one cubit unto his stature?" (Luke) "If then ye are not able to do even that which is least, why are ye anxious concerning the rest?" (Matthew) "And why are ye anxious concerning raiment?" (Matthew and Luke) "Consider the lilies, etc."

83. Lit.: "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

88. Lit.: (Mt. 7: 12) "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Lk. 6: 31) "And as ye would that men should do to you, do ye also to them likewise." (Mt. 5: 48) "Ye therefore shall be perfect, as your heavenly Father is perfect." (Lk. 6: 36) "Be ye merciful, even as your Father is merciful."

The Golden Rule occurs in a different connection in Matthew and Luke. Both cannot therefore be followed. Here, with a slight modification, Luke's has been adopted.

89. Lit.: "The disciple is not above his master: but everyone when he is perfected shall be as his master."

93. Lit.: "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you." This passage is usually taken as

a warning against indiscreet and untimely preaching of the Gospel. Enemies may learn enough from unwise teachers of religion to use their knowledge against the faithful.

99. Lit.: (Lk. 6: 45) "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh." (Mt. 7: 20) "Therefore by their fruits ye shall know them."

102. Lit.: (Mt. 7: 22) "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity." (Lk. 6: 46) "And why call ye me, Lord, Lord, and do not the things which I say?"

CHAPTER VI

Christ Teaches by Parable

.Jesus now went down again to Capernaum. Stationed there 1
was an army officer who had a servant to whom he was greatly
attached. This man was desperately ill, indeed at the point of
death. When the officer heard about Jesus he got the Jewish 2
elders to approach him and ask him if he would come and save
the man's life. The elders begged Jesus to go.

"We suggest that you might oblige him in this," they added, 3
"for he's a worthy man and a good friend to our nation. It was
he who built us our synagogue."

.Jesus agreed and went with them. When they were near the 4
house the officer first sent some friends to Jesus and then came
himself.

."Master," he said, "my servant is paralysed. He's lying there 5
in great misery."

"I'm coming to cure him," Jesus answered. 6

"Don't trouble yourself to do that, Master," returned the 7
officer. "I'm not worthy to have you come under my roof.
Indeed I didn't think myself worthy to approach you in per- 8†
son. Just say the word and he'll be cured. I too know the power
of a command, for I've soldiers under me. I say to this one, 9
'Go!' and he goes, and to another, 'Come!' and he comes, and
to my servant, 'Do this!' and he does it."

.When Jesus heard this he was amazed. He turned to the 10
crowds which followed him.

"I tell you," he declared, "I haven't found faith like this, no, 11
not in Israel! I tell you too that numbers will come from every 12
quarter of the globe, and will sit down with Abraham and

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1. Mt. 8: 5*a*; Lk. 7: 1*b*, 2. **2.** Lk. 7: 3, 4. **3.** Lk. 7: 5. **4.** Lk. 7: 6*a*; Mt. 8: 5*b*. **5.** Mt. 8: 6.
6. Mt. 8: 7. **7.** Mt. 8: 8; Lk. 7: 6*b*. **8.** Lk. 7: 7, 8; Mt. 8: 9. **10.** Mt. 8: 10; Lk. 7: 9.
12. Mt. 8: 11.

13† Isaac and Jacob in the kingdom of God, but the Jewish nation,
the rightful heirs, will be turned out into the black darkness
14 where there'll be bitter sorrow and anguish." He turned back
to the officer. "Carry on with your business," he told him.
"As you have believed, so it will be done to you."
15 True enough, when the officer reached home with his
friends, they found that at that very moment the servant had
been cured.

16 Shortly after this Jesus and his disciples with the crowds
which followed them reached a town called Nain. As they
17 approached the gate they met a large funeral coming out. It
was that of a young man, the only son of his mother, herself
a widow. When Jesus saw the woman's distress his heart was
touched.
18† ."Don't cry any more," he told her. At the same time he
moved closer and put his hand on the stretcher. The bearers
immediately stopped.
19 "Young man," he said, "I command you to rise up!"
20 At that the dead man sat up on the stretcher and
began to speak. Jesus thereupon handed him over to his
mother.
21 When the crowds saw it they were gripped with terror and
awe and began worshipping God.
22 ."A great prophet has arisen among us," they cried. "God
has certainly remembered his people!"
23† The news spread like wildfire through the whole of Judea
and the surrounding country.

24 At this time John the Baptist was still in prison, and his
disciples told him about all these wonderful things that Christ
25 was doing. So he selected two disciples and instructed them to
go and ask Jesus whether he was or was not the expected
Messiah. When they reached Jesus they put their question:

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13. Mt. 8: 12. **14.** Mt. 8: 13. **15.** Lk. 7: 10. **16.** Lk. 7: 11, 12. **17.** Lk. 7: 13.
18. Lk. 7: 14. **20.** Lk. 7: 15. **21.** Lk. 7: 16. **23.** Lk. 7: 17. **24.** Mt. 11: 2*a*; Lk. 7: 18.
25. Mt. 11: 2*b*, 3; Lk. 7: 19, 20.

"John the Baptist sent us to ask you whether you are our expected Messiah, or whether we must look for him elsewhere?" 26

In their presence Jesus continued his work of mercy, healing 27†
diseases, banishing pain, driving out demons and curing the blind. Then he turned to them.

"Go back and tell John what you've seen and heard: the 28
blind obtain their sight and the lame walk, the lepers are cured
and the deaf hear, the dead are raised up and the good news 29†
of God's kingdom is preached to the poor. Happy is the man
who does not question my claims!"

When the messengers had gone Jesus began to speak to the 30†
crowds about John.

"What did you expect to find when you went out to see
him in the desert? A reed swayed about by every wind that
blows? .Was that it? Or a man dressed in fine clothes? I think 31
not! Those who are richly dressed and live luxuriously are to
be found in kings' palaces. .What was it then? A prophet? Yes, 32
indeed! More, much more than a prophet! Why, this is the
man about whom the prophet wrote: 'Behold, I send my mes- 33
senger before thy face, who shall prepare thy way before thee.'
I assure you that among those born of women no greater than 34
John has ever arisen! And yet those of low rank in the kingdom 35†
of God are greater than he. The Mosaic law and the prophets
stood unaltered until the days of John, but since his time the
kingdom of God has been preached. As a result the old barriers 36†
which shut men out from the kingdom have been forced and
those formerly excluded are pressing in. If you can credit it, 37†
John is the one who was to come in the spirit and power of
Elijah. Whoever is capable of taking this in should give it his
best attention."

When the taxgatherers and the people at large heard this, 38†
they recognised the justice of God, for they had been baptised
into the faith as preached by John. But the Pharisees and scribes, 39

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27. Lk. 7: 21. **28.** Mt. 11: 4, 5; Lk. 7: 22. **29.** Mt. 11: 6; Lk. 7: 23. **30.** Mt. 11: 7; Lk. 7: 24. **31.** Mt. 11: 8; Lk. 7: 25. **32.** Mt. 11: 9, 10; Lk. 7: 26, 27. **33.** Mal. 3: 1. **34.** Mt. 11: 11; Lk. 7: 28. **35.** Mt. 11: 13, 12; Lk. 16: 16. **37.** Mt. 11: 14, 15. **38.** Lk. 7: 29. **39.** Lk. 7: 30.

having rejected John's baptism, also refused to accept the teaching of Christ.

40 "To what," went on Jesus, "shall I compare the people of
today? What are they like? Well, they're like children playing
41† in the streets. They shout to one another: 'We wanted to play
weddings and you wouldn't dance, and we wanted to play
42 funerals and you wouldn't wail.' For John the Baptist came
neither eating bread nor drinking wine and you said, 'He's
43† mad!' The Son of man has come doing both and you say, 'See,
he's a glutton and a tippler! He mixes with taxgatherers and evil
livers!' You certainly don't lack cunning."

44 Then he began to reproach the towns in which he had performed his greatest miracles, because they had shown no change of heart.

45 ."How pitiable you are, Chorazin! And you too, Bethsaida!
For if the miracles had been performed in Tyre and Sidon
which were done in you, they'd have turned long ago to God
46 with humility and sorrow. I assure you that on the day of
judgement Tyre and Sidon will receive more lenient treatment than you. And you also, Capernaum! Shall you be
47 exalted to heaven? .No, you'll go down to Hades! For
if the miracles which were performed in you had been
48 done in Sodom, it would be standing today! I can tell
you Sodom will come off better than you on the day of
judgement!"

49 .After this one of the Pharisees invited Jesus to dinner. Jesus accepted and went to the Pharisee's house and they began the meal.

50 It happened that one of the city's prostitutes discovered
where he was. She brought an alabaster jar containing a per-
fumed unguent, and going into the dining-room, stood at his
51 feet as he reclined at the table. She was crying bitterly, so that
his feet were wet with her tears. She wiped them with her hair,

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40. Mt. 11: 16; Lk. 7: 31, 32. **41.** Mt. 11: 17. **42.** Mt. 11: 18; Lk. 7: 33. **43.** Mt. 11: 19; Lk. 7: 34, 35. **44.** Mt. 11: 20. **45.** Mt. 11: 21; Lk. 10: 13. **46.** Mt. 11: 22, 23; Lk. 10: 14, 15. **48.** Mt. 11: 24. **49.** Lk. 7: 36. **50.** Lk. 7: 37, 38.

pressed kisses on them, and anointed them with the unguent.

At this the host said to himself: 'If this man really was a 52
prophet, he'd have known the sort of woman this is. A common prostitute!"

Jesus read his thought and answered it. 53

"I've something to say to you, Simon."

"Go on, sir," Simon replied.

"There was once a moneylender who had two debtors: one 54
owed him fifty pounds, the other five. As neither could pay, 55
he freely forgave them both. Tell me, which of them will love him most?"

"I suppose the one who was forgiven most," answered 56
Simon.

."You're right," said Jesus. Then turning towards the 57
woman, he went on: "You see this woman? When I entered your house you gave me no water for my feet, but she has wet them with her tears and wiped them dry with her hair. You gave me no kiss, but since ever I came in she hasn't 58
stopped kissing my feet. You poured no oil on my head, but 59
she has poured perfume on my feet. So I can tell you that her 60†
sins, which are many, are forgiven. You can see this for yourself from her burning love. For the pardon of little inspires 61
only a faint regard." He paused, then announced to the woman: "Your sins are forgiven!"

At once his fellow guests began to question his pronounce- 62
ment in their minds. "Who is this," they thought, "who even forgives sins?"

Then Jesus dismissed the woman. 63

"It's your faith which has saved you," he declared. "Go with peace in your heart!"

After a short interval Jesus continued his tour through the 64
towns and villages, preaching the good news of the coming of

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52. Lk. 7: 39. **53.** Lk. 7: 40. **54.** Lk. 7: 41. **55.** Lk. 7: 42. **56.** Lk. 7: 43. **57.** Lk. 7: 44.
58. Lk. 7: 45. **59.** Lk. 7: 46. **60.** Lk. 7: 47. **61.** Lk. 7: 48. **62.** Lk. 7:49. **63.** Lk. 7: 50.
64. Lk. 8: 1.

65 the kingdom of God. With him were the twelve apostles,
together with a number of women whom he had cured of
66 various ailments. Mary Magdalene was there, from whom he
had driven out seven demons, and Joanna the wife of Chuza,
Herod's estate agent, with Susanna and several others. These
women provided the funds for the mission.

67 .During his tour he called at a certain house. But the crowd
pressed in on him so strongly that it was impossible even to
68† have a meal. When his relatives heard about it they set off to
take charge of him, for they feared he had gone out of his
mind through religious frenzy.

69 It was at this time that a man was brought to him possessed
by a blind and dumb demon. Jesus immediately drove out the
70† demon, so that the sufferer could both see and speak. The
crowds were amazed and began asking if Jesus could possibly
be the Messiah?

71 When the Pharisees and some scribes who had come down
from Jerusalem heard of it they discussed it together.

72† "This man is possessed by Satan," they declared, "and it's
by the power of Satan, the ruler of the demons, that he drives
them out."

73 But Jesus knew what was really in their minds and called
them over.

74 "How can Satan drive out Satan?" he asked, proceeding to
drive home his point by analogies. "Every country torn by
75 civil war is heading for disaster. Every city where there are
factions and rioting is facing destruction. Even families divided
76 by quarrels risk extinction. If Satan drives out demons he's
fighting against himself, how therefore can his kingdom stand?
It can't last: it must come to an end.

77 "Further, if I drive out demons by the power of Satan, by
what power do your own exorcists drive them out? They'll
78 have something to say to you about your statement. But if I

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65. Lk. 8: 2. **66.** Lk. 8: 3. **67.** Mk. 3: 19*b*, 20. **68.** Mk. 3: 21. **69.** Mt. 12: 22; Lk. 11: 14.
70. Mt. 12: 23. **71.** Mt. 12: 24; Mk. 3: 22; Lk. 11: 15. **73.** Mt. 12: 25*a*; Mk. 3: 23; Lk. 11: 17*a*.
74. Mk. 3: 24. **75.** Mt. 12: 25*b*; Mk. 3: 25; Lk. 11: 17*b*.; **76.** Mt. 12: 26; Mk. 3: 26; Lk. 11: 18.
77. Mt. 12: 27; Lk. 11: 19. **78.** Mt. 12: 28; Lk. 11: 20.

drive out demons by the power of God, then it's a proof that God's kingdom has been set up among you.

"Once more, if Satan, strong and well armed, is guarding 79†
his mansion, his possessions are secure, for no one can go into
the house and seize the contents while he's there. But if Christ, 80
who's still stronger, comes up and fights with him and defeats
him, he'll bind him and take away his arms which he depended
on. Then the spoils can be seized and divided.

"In this contest whoever isn't on my side is opposed to me: 81
whoever doesn't gather with me scatters. Listen to this parable: 82
When an unclean demon is driven out of a man it goes to the
place of lost spirits. Finding no rest there it decides to return 83
to where it was. It comes, to find the mind of the man clean,
but empty and neutral and without aims. Then it goes and 84†
finds seven other demons all more evil than itself. They take
possession of that empty neutral mind, so that the man's condi-
tion is now worse than ever. This is what will happen to the
present evil generation."

Because they had accused him of having an unclean demon 85†
Jesus went on: "I can assure you that every kind of sin and
blasphemy will be forgiven to men, even to abuse of the Son
of man himself. But whoever inveighs against the Holy Spirit 86
cannot while doing so be forgiven, either in this world or the
next. For that attitude of mind is in itself the bar to forgiveness. 87
Either the tree is sound, in which case its fruit will be good, 88
or the tree is decayed, in which case the fruit will be poor:
it's the fruit that shows the condition of the tree. The good man 89
who has stored his mind with worthy thoughts will speak
worthily, but the talk of the man whose thoughts have been
evil will be evil too. For whatever fills the mind will be re- 90
flected in the conversation. You brood of vipers! How can
you, evil as you are, talk in a worthy way? I tell you that for 91
every frivolous word men may speak, they'll have to answer

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79. Mt. 12: 29; Mk. 3: 27; Lk. 11: 21. **80.** Lk. 11: 22. **81.** Mt. 12: 30; Lk. 11: 23.
82. Mt. 12: 43; Lk. 11: 24. **83.** Mt. 12: 44; Lk. 11: 25. **84.** Mt. 12: 45; Lk. 11: 26.
85. Mk. 3: 30, 28; Mt. 12: 31, 32; Lk. 12: 10. **86.** Mk. 3: 29*a*. **87.** Mk. 3: 29*b*. **88.** Mt. 12: 33.
89. Mt. 12: 35. **90.** Mt. 12: 34. **91.** Mt. 12: 36, 37.

on the day of judgement. For by a man's words he'll be justified, and by his words he'll be condemned."

92 .Again the crowds pressed in on Jesus. Some of the scribes and Pharisees wished to test him.
93 "Master," they demanded, "we'd like you to show us some supernatural portent as a proof of your authority."
94 ."These are bad times," he answered. "Virtue is at a low ebb and disloyalty to God is rampant. So a sign is asked for. But
95 no sign will be given but the sign of the Prophet Jonah. The story of Jonah's three days inside the fish typifies the Son of
96 man's descent for three days into the grave. As Jonah became a sign to the people of Nineveh, so the Son of man will himself
97 be the sign to the present generation. But in the judgement the people of Nineveh will condemn the present generation. They turned to God at the preaching of Jonah, but someone
98 greater than Jonah is here. So will the Queen of the South. She came from a great distance to submit her problems to Solomon's judgement, but someone greater than Solomon is here."
99 It happened that as Jesus was speaking, one of the women in the crowd shouted out:
"Happy is the woman who bore and suckled you!"
00 "Say rather," Jesus returned, "happy are those who hear God's laws and carry then out!"
01 He was still preaching when his mother and his brothers came wishing to speak to him. But on account of the crowd they could not get near. So they waited on its edge and sent in a message.
02 "Excuse me," someone said to him, "your mother and your brothers are standing outside. They want to see you."
03 ."Who is my mother?" he answered. "And who are my brothers?" He looked round and then stretched out his hand

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92. Lk. 11: 29*a*; Mt. 12: 38. **93.** Lk. 11: 16. **94.** Mt. 12: 39; Lk. 11: 29*b*. **95.** Mt. 12: 40. **96.** Lk. 11: 30. **97.** Mt. 12: 41; Lk. 11: 32. **98.** Mt. 12: 42; Lk. 11: 31. **99.** Lk. 11: 27. **100.** Lk. 11: 28. **101.** Mt. 12: 46; Mk. 3: 31; Lk. 8: 19. **102.** Mt. 12: 47; Mk. 3: 32; Lk. 8: 20. **103.** Mt. 12: 48; Mk. 3: 33, 34.

towards his disciples. "See, these are my mother and my 104
brothers! Here again, my mother and my brother and my
sister are those who do God's will: who hear his laws and carry
them out."

On that same day Jesus left the house and went down again 105
to the lake shore. Great crowds followed him, including repre-
sentatives from all the neighbouring towns. As he had done 106
before, he got into a boat and sat in it a little distance from the
shore, while the crowds lined the beach. Then he began
preaching to them in parables.

."Listen!" he called out. "A farmer went out to do his sow- 107
ing. As he cast, some seed fell on the path by the side of the
field. On the hard ground it was trodden down and the birds 108
came and picked it up. More seed fell on outcrop rock thinly
covered with soil. In the shallow earth it soon sprang up, but 109
when the sun grew hot it was scorched for want of
moisture, and having no deep root, it withered away.
Still more fell among weeds which grew up round it and 110
smothered it, so that it gave no yield. But the rest fell on
good land. It grew up and reproduced itself, thirty-, sixty-, 111
a hundredfold. Now think this over so that you may
understand its lesson."

Later when they were alone his disciples approached Jesus 112
about the parables.

"Why do you preach to them in parables?" they asked,
"and what does this one mean?"

"You," he answered, "are able to understand the secrets of 113
the kingdom of God, but those outside the fellowship are not.
To them I speak in parables because they are so spiritually dull 114
and ignorant that they would be completely alienated by
plain language. They fulfil Isaiah's prophecy: 115

'By hearing ye shall hear, and shall in no wise understand;

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104. Mt. 12: 49, 50; Mk. 3: 35; Lk. 8: 21. **105.** Mt. 13: 1, 2; Mk. 4: 1; Lk. 8: 4. **106.** Mt. 13: 3; Mk. 4: 2; Lk. 8: 5. **107.** Mk. 4: 3, 4; Mt. 13: 4. **108.** Mt. 13: 5; Mk. 4: 5. **109.** Lk. 8: 6; Mt. 13: 6; Mk. 4: 6. **110.** Mt. 13: 7, 8; Mk. 4: 7, 8; Lk. 8: 7. **111.** Lk. 8: 8; Mt. 13: 9; Mk. 4: 9. **112.** Mt. 13: 10; Mk. 4: 10; Lk. 8: 9. **113.** Mt. 13: 11; Mk. 4: 11; Lk. 8: 10*a*. **114.** Mt. 13: 13. **115.** Mt. 13: 14; Mk. 4: 12*a*; Lk. 8, 10*b*; Is. 6: 9.

And seeing ye shall see, and shall in no wise perceive:
16 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes have they closed;
Lest haply they should perceive with their eyes,
17 And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.'

18 ."But happy are you, for you can both see and hear! I can assure you that many prophets and saints have wished to see what you've seen and to hear what you've heard, but have not been able.

19 ."Now about this simple parable. Don't you see its meaning? If not, how will you understand my other stories? Let me explain.

20 "The seed represents God's message to men, and the sower those who preach it. The hard ground of the path pictures
21 those who hear the message, but don't understand it. Then lest they should finally grasp it and believe and be saved, Satan comes and withdraws their attention from what they've heard.

22 "The rock thinly covered with soil stands for those who hear the message and accept it enthusiastically. But these people
23 have no stability. They do well for a time, but if they meet troubles or difficulties or have to face persecution for their faith, they grow discouraged and fall away.

24 "The weedy patch portrays those who also hear and accept the message. These persons' minds are full of worldly cares.
25 They are occupied with their money and their pleasures, so that their spiritual aspirations are stifled and their lives grow no better.

126 "The good land represents those who hear and understand and accept the message. With honesty of purpose they hold

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116. Mt. 13: 15; Is. 6: 10. **117.** Mk. 4: 12*b*. **118.** Mt. 13: 16, 17. **119.** Mt. 13: 18; Mk. 4: 13; Lk. 8: 11*a*. **120.** Mk. 4: 14, 15; Lk. 8: 11*b*, 12; Mt. 13: 19. **122.** Mt. 13: 20, 21; Mk. 4: 16, 17; Lk. 8: 13. **124.** Mt. 13: 22; Mk. 4: 18, 19; Lk. 8: 14. **126.** Mt. 13: 23; Mk. 4: 20; Lk. 8: 15.

it fast and act upon it with perseverance. It is these who bear 127
the fruit, some thirty-, some sixty-, and some a hundredfold.

"But this veiled way of giving God's message is only tem- 128†
porary: what is now hidden and obscure will be brought to
light and explained. No one who lights a lamp hides it under 129
a bowl or beneath a bed; he puts it on a stand so that people
coming in can see the light. So let whoever can understand 130
the message take it to himself. And be sure that you profit by
what you hear."

Jesus then resumed his sermon. 131†

"The growth of the kingdom of God may be illustrated by †
seed sown by a farmer. While he carries on his normal life, 132
working and sleeping, the seed is swelling in the ground.
Without his help it springs up. .It grows and produces first the 133
blade, then the ear, then the full corn. He doesn't know how
this happens, but as soon as the crop is ripe he begins to reap.
The harvest has come!"

This parable Jesus followed with another. 134

"The kingdom of God may again be compared to the sow-
ing of a field. The owner used good seed, but in the dead of 135
night his enemy came and sowed darnel weed among the
wheat. When the wheat grew up there appeared the weed 136
also. The labourers called the owner's attention to it.

" 'You sowed good seed in the field, didn't you, sir?' they 137
exclaimed. 'Where then do all these weeds come from?'

" 'An enemy has done it,' the owner answered. 138

" 'Would you like us to go and get them out?'

." 'No, you might pull up the wheat as well. Let both grow 139
together till the harvest. Then I'll tell the reapers to separate
them: to tie the weeds up in bundles to be burnt and to store
the wheat in the barn.' "

In the privacy of the house the disciples later asked Jesus to 140
explain this parable.

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128. Mk. 4: 22; Lk. 8: 17. **129.** Mk. 4: 21; Lk. 8: 16. **130.** Mk. 4: 23, 24*a*; Lk. 8: 18*a*.
131. Mk. 4: 26. **132.** Mk. 4: 27. **133.** Mk. 4: 28, 29. **134.** Mt. 13: 24. **135.** Mt. 13: 25.
136. Mt. 13: 26, 27. **138.** Mt. 13: 28. **139.** Mt. 13: 29, 30. **140.** Mt. 13: 36.

141 "The sower," he answered, "is the Son of man and the field
is the world. The good seed represents those who belong to
142 the kingdom of God, the weeds those who do evil. The enemy
is Satan, the harvest the end of the world, and the reapers are
angels.
143 "As the weeds are put in bundles to be burnt, so it will be
144† at the end of the world. The Son of man will send his angels
to root out of God's kingdom everything which makes for
145 evil and all who do evil. These will pass through the cleansing
146 fires where there will be bitter sorrow and anguish. But those
who have obeyed God's commands will shine out like suns in
their Father's kingdom. Whoever hears this should give it
careful attention."

147 Out again with the crowds, Jesus continued his sermon.
"Tell me, what is the kingdom of God like? What shall I
148 compare it to? It's like a grain of mustard seed—one of the
smallest of seeds—which a man sowed in his garden. There it
grew till it became a tree with great branches on which the
birds could roost.
149 ."What else is the kingdom of God like? It's like leaven
which a woman put into a bushel of meal, where it acted till
the whole was leavened.
150 "Again, the kingdom of God is like treasure which a man
learnt was hidden in a field. In his eagerness to get it he went
off and sold everything he had, so that he might buy the field.
151† "Once more, the kingdom of God is like an extremely
valuable pearl which a diamond merchant heard of and sold
his entire possessions in order to purchase.
152 "The kingdom of God is also like a net which when lowered
into the sea enclosed all kinds of fish. When the fishermen
pulled it ashore they sat down and divided the catch, keeping
153 the valuable fish and throwing the rest away. So it will be at

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141. Mt. 13: 37, 38. **142.** Mt. 13: 39. **143.** Mt. 13: 40. **144.** Mt. 13: 41. **145.** Mt. 13: 42. **146.** Mt. 13: 43. **147.** Mt. 13: 31; Mk. 4: 30; Lk. 13: 18. **148.** Mk. 4: 31, 32; Lk. 13: 19; Mt. 13: 32. **149.** Mt. 13: 33; Lk. 13: 20, 21. **150.** Mt. 13: 44. **151.** Mt. 13: 45, 46. **152.** Mt. 13: 47, 48. **153.** Mt. 13: 49.

the end of the world. The angels will come and remove from
the kingdom those who do evil. These will pass through the 154†
cleansing fires, where there will be bitter sorrow and anguish."

Having finished this series of parables, Jesus turned to his 155
disciples.

"Have you understood all this?" he asked.

"Yes," they answered.

"Then bear in mind that everyone who knows the law and 156†
the prophetic writings and has also accepted this teaching about
the kingdom of God, is like a householder who can bring from
his store new things as well as old."

While Jesus privately explained all these matters to his 157
disciples, he adapted his teaching to the capacity of the crowds
by preaching to them only in parables like those given above.
So was fulfilled the prophecy: 158

"I will open my mouth in parables;

"I will utter things hidden from the foundation of the
world."

After this long sermon Jesus moved on from that neighbour- 159
hood.

NOTES ON CHAPTER VI

8. Lit.: "I also am a man (set) under authority, having under myself soldiers."

13. Lit.: "But the sons of the kingdom shall be cast forth into the outer darkness."

This is usually taken to mean the Jewish nation, and the phrase "the rightful heirs" has been inserted to bring out the idea of the privileged position of the chosen race.

18. The word bier has been rendered stretcher, as a better modern equivalent. A bier was a flat sheet of wood or wickerwork with cross-pieces for handles. Coffins were not used.

23. Judea here probably stands for the country of the Jews as a whole, or Palestine, for Nain was in Galilee.

27. Lit.: "In that hour he cured many . . ." "In that hour" has

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154. Mt. 13: 50. **155.** Mt. 13: 53*a*, 51. **156.** Mt. 13: 52. **157.** Mk. 4: 33, 34; Mt. 13: 34.
158. Mt. 13: 35; Ps. 78: 2. **159.** Mt. 13: 53*b*.

been rendered "In their presence" to bring out the suggested meaning.

29. Lit.: "And blessed is he, whosoever shall find none occasion of stumbling in me."

Stumbling is believed to mean being scandalised, and so checked or hindered, and the suggestion is that John was not to doubt the divinity of Christ's mission.

30. Lit.: "(He spoke) concerning John. What went ye out into the wilderness to behold?"

The slight turn given to the question will, it is hoped, make the meaning clearer.

35. Lit.: "Yet he that is but little in the kingdom of heaven (or God) is greater than he."

The suggestion apparently is that John, while surpassed by none of those living in the pre-Christian age, is yet not so great as more lowly Christians who have entered the new dispensation of God's kingdom.

36. Lit.: (Matthew) "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John." (Luke) "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it."

A difficult passage, of which the rendering given is a suggested meaning.

37. Lit.: "And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear."

John was not Elijah: see Chap. II. 27. The rendering given is believed to cover the intended meaning.

38. Lit.: "And all the people when they heard, and the publicans, justified God, being baptised with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptised of him."

A difficult passage. The rendering given is one possible meaning. Another is that the people acknowledged God's justice by being baptised by John, whereas the Pharisees frustrated God's purpose for themselves by refusing the baptism.

41. Lit.: "We piped unto you, and ye did not dance; we wailed, and ye did not mourn." Believed to be a rhyme of the Jewish children.

43. Lit.: (Matthew) "And wisdom is justified by her works." (Luke) "And wisdom is justified of all her children." Various suggestions are given as to the meaning of this passage, such as, wisdom is justified against the hostile Jews, who imagine themselves wise, and wisdom is proved right by her true children. But the suggestion is made here that it refers to the worldly wisdom of the "people of today," who could find fault with God's messengers, no matter in what guise they came.

60. Lit.: "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

At first sight this passage appears to mean that the woman was forgiven because of her great love. But this contradicts the preceding parable and Christ's declaration that she had been saved by her faith. Second thoughts suggest that it means that love follows forgiveness in proportion to the greatness of the pardoned sin. A third rendering is proposed here: that the greatness of the woman's love should prove her forgiveness to the Pharisee. It is difficult to decide which, if any, of these renderings is correct.

68. Lit.: "And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself."

It is not clear whether the relations thought Christ was a victim of religious frenzy or whether this was suggested to them by the crowd. In either case they apparently wished to protect him from himself and see that he at least got food.

70. Lit.: "And all the multitudes were amazed, and said, Is this the son of David?"

72. Lit.: (Matthew) "This man doth not cast out devils, but by Beelzebub the prince of the devils." (Mark) "He hath Beelzebub, and, By the prince of the devils casteth he out the devils." (Luke) "By Beelzebub the prince of the devils casteth he out devils."

Beelzebub, "lord of flies," or "lord of the mansion," another name for Satan, is here rendered Satan, as in earlier passages, in order to avoid introducing another ruler of evil.

79. The names of Satan and Christ have been introduced into this paragraph to bring out the generally accepted meaning.

84. This is usually taken as a parable built on the then current belief in demons and evil spirits, to illustrate the impossibility of neutrality in the fight between good and evil. If a man becomes simply "not evil," he cannot remain so, because neutrality is

deterioration. The parable referred secondarily to the Jewish nation, which by Christ's coming was being purged of evils. But unless Christ were accepted by the nation, worse evils would take possession of it. An alternative interpretation of the parable (leaving its application unaltered) is the following. When a psychiatrist removes a complex or phobia, it leaves, as it were, a vacancy in the patient's mind. If that vacancy remains, i.e. if it is not filled by some enthusiasm, other complexes and phobias may take possession of it, leaving the patient worse than before the cure began.

85. Lit.: (Matthew) "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." (Mark) "All their sins shall be forgiven unto the sons of men, and their blasphemies wherewithsoever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." (Luke) "Every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven."

A difficult passage. Here the words "while doing so" have been inserted, together with "for that attitude is in itself the bar to forgiveness," to bring the passage into line with at least one widely accepted interpretation. It is not of course claimed that this rendering meets all the difficulties.

113. Lit.: "Unto you it is given to know the mysteries of the kingdom of heaven (or God)": (Matthew) "but to them it is not given"; (Mark) "but unto them that are without, all things are done in parables"; (Luke) "but to the rest in parables."

114. Lit.: "Therefore I speak to them in parables; because seeing they see not, and hearing they hear not, neither do they understand."

The suggestion appears to be that Christ was using an indirect medium, not in order to keep his hearers in ignorance, but because they could not understand a more direct one.

128. Lit.: (Mark) "For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light." (Luke) "For nothing is hid, that shall not be made

manifest; nor anything secret, that shall not be known and come to light."

131*a*. The phrase, "Jesus then resumed his sermon," has been inserted as a connecting link. We know that the foregoing was spoken to the disciples only, and what follows to the crowds. See Mk. 4: 34, which says that Christ spoke in parables to the crowd, but explained them in private to his disciples.

131*b*. Lit.: "The kingdom of heaven is likened unto a man that sowed good seed in his field."

It is suggested that the illustration is clarified by introducing the words "the growth of the kingdom," and by comparing the kingdom to sown seed rather than to the sower. This, of course, may be incorrect.

144. Lit.: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth."

It is assumed that the furnace of fire referred to here is the same as the hell of fire mentioned in Mt. 5: 22, 29 and 30. See Note v.30.

151. Lit.: "Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it."

See Note 131*b*. Here again it is suggested that the illustration is clarified by comparing the kingdom of heaven to the pearl rather than to the merchant. Obviously here also this alteration may not be correct.

154. Lit.: "The angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth."

See Notes 144 and v. 30.

156. Lit.: "Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

It is here assumed that the old things are the law and the prophetic writings, and the new the later teaching of Christ.

CHAPTER VII

Mainly Miracles

1 .That same evening Jesus again reached the lake. A number of boats lay along the shore, and wishing to escape from the crowds, he got into one with his disciples.

2 "Let us cross to the other side," he directed, and at once they set out. Jesus, tired from his day, lay down on a cushion in the stern and fell asleep.

3 Presently a sudden heavy squall swept down on them from the hills. The waves quickly rose and they began to ship water. Soon the boat was filling and they were in danger of foundering.

4 Jesus had not awakened, but now the disciples cried out to him.

"Master, Master, we're sinking! Don't you care if we drown? Save us!"

5 .Then he awoke. He got up and reproved the wind. "Peace!" he said to the water. "Be still!"

6 Immediately the storm passed as quickly as it had risen, the

7† waves went down and there was a flat calm. Jesus turned to the disciples.

"Why were you so frightened?" he asked. "Don't you even yet trust God?"

8 When they saw what had happened, the disciples were utterly amazed.

"What kind of man is this?" they asked one another in awe and terror. "He commands the winds and the waves and they obey him!"

9 In due course the little party reached the other side of the lake, landing in the Gerasene country which lies opposite Gali-

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1. Mk. 4: 35, 36; Mt. 8: 18, 23; Lk. 8: 22. **2.** Mk. 4: 38*a*; Lk. 8: 23. **3.** Mt. 8: 24; Mk. 4: 37. **4.** Mt. 8: 25; Mk. 4: 38*b*; Lk. 8: 24*a*. **5.** Mt. 8: 26*b*; Mk. 4: 39. **6.** Lk. 8: 24*b*. **7.** Mt. 8: 26*a*; Mk. 4: 40; Lk. 8: 25. **8.** Mt. 8: 27; Mk. 4: 41. **9.** Mt. 8: 28*a*; Mk. 5: 1; Lk. 8: 26.

lee. As they went ashore they saw a man from one of the 10†
neighbouring towns who had become possessed by unclean
demons. For a long time he had gone about naked and had 11
lived on the open hillsides or among the tombs, crying out
and cutting himself with stones. He was completely beyond 12
control, and so dangerous that no one dared go near him.
Often he had been seized and thrown into prison and loaded 13
with fetters and chains, but he had always broken his bonds
and escaped, driven out by Satan into the desert.

When this man saw Jesus in the distance he ran over to him. 14

"What is your name?" Jesus asked.

"Legion," answered the man, referring to the demons by 15
which he was possessed. "We are many."

Jesus immediately commanded the demons to come out of 16
him. Upon this the man fell down before him and worshipped
him.

"Why are you interfering with me, Jesus, you Son of the 17†
Most High God?" he shouted. "Are you come here to torment
me before the time? I beg you not to do it! I charge you by
God not to!"

The demons also intreated Jesus not to send them out of the 18†
country or to the prison house of evil spirits.

It happened that some distance away a herd of a couple of 19
thousand pigs were feeding on the mountain-side.

"If you're going to force us out," went on the demons, 20
"let us go over and take possession of the pigs."

"Go," said Jesus. 21†

Immediately they came out of the man and went into the
pigs, upon which the entire herd stampeded down the steep
mountain-side into the lake and all were drowned.

.When the herdsmen saw it they ran for their lives. They 22
told everyone the news, both in the towns and the country,
and huge crowds from all that Gerasene district went out to

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10. Mk. 5: 2; Lk. 8: 27. **11.** Mk. 5: 3, 5. **12.** Mt. 8: 28*b*. **13.** Mk. 5: 4; Lk. 8: 29*b*.
14. Mk. 5: 6*a*, 9. **15.** Lk. 8: 30. **16.** Mk. 5: 6*b*, 8; Lk. 8: 28, 29*a*. **17.** Mt. 8: 29; Mk. 5: 7.
18. Mk. 5: 10; Lk. 8: 31. **19.** Mt. 8: 30; Mk. 5: 11; Lk. 8: 32. **20.** Mt. 8: 31; Mk. 5: 12.
21. Mt. 8: 32; Mk. 5: 13; Lk. 8: 33. **22.** Mt. 8: 33, 34*a*; Mk. 5: 14; Lk. 8: 34, 35.

23 the place to see for themselves what had happened. There they found the maniac sitting at Jesus' feet, properly dressed and perfectly sane. Those who had been present described the
24 scene, including the loss of the pigs. The crowds were terrified and began intreating Jesus to leave their district.
25 Jesus accordingly returned to the boat to recross the lake. The restored maniac begged to be allowed to accompany him, but Jesus would not agree.
26 "Go back to your house and to your friends," he directed, "and tell them what God has done for you and the mercy he has shown you."
27 So the man went off and began to tell the story through the whole of Decapolis. And everyone who heard it was amazed.
28 In the meantime Jesus had crossed over again to the Galilean side in the neighbourhood of Capernaum. There huge crowds were waiting for him and gave him a great welcome.
29 While he was still on the lake shore a man appeared named Jairus, an elder of the local synagogue. On seeing Jesus he hurried over and fell at his feet and worshipped him.
30 "My little daughter is lying at home at the point of death," he explained. "She's my only girl and just twelve. I implore you to come and put your hands on her so that she may revive and be cured!"
31 He led the way and Jesus followed with his disciples, crushed
32 and jostled by the crowd. It happened that there was present a woman who for twelve years had suffered from an inter-
33 mittent hæmorrhage. She had spent her all on doctors, undergoing many painful treatments, but without result; in fact she
34† was growing worse instead of better. She had heard the stories about Jesus, and it occurred to her that if she could touch the
35 tassel of his robe, her ailment might be healed. So she pushed in behind him and pressed the tassel. Instantly the hæmorrhage ceased and she felt in herself that she was cured.

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23. Mk. 5: 15, 16; Lk. 8: 36. **24.** Mt. 8: 34*b*; Mk. 5: 17; Lk. 8: 37. **25.** Mk. 5: 18, 19; Lk. 8: 38. **26.** Lk. 8: 39. **27.** Mk. 5: 20. **28.** Mt. 9: 1*a*; Mk. 5: 21; Lk. 8: 40. **29.** Mt. 9: 18; Mk. 5: 22; Lk. 8: 41. **30.** Mk. 5: 23, 42*b*; Lk. 8: 42. **31.** Mt. 9: 19; Mk. 5: 24. **32.** Mt. 9: 20*a*; Mk. 5: 25; Lk. 8: 43. **33.** Mk. 5: 26. **34.** Mk. 5: 27*a*, 28; Mt. 9: 21. **35.** Mt. 9: 20*b*, 22*b*; Mk. 5: 27*b*, 29; Lk. 8: 44.

At the same time Jesus realised that some of his vital force had passed from him. He turned round in the crush. 36

"Who touched my robe?" he asked.

"Master," returned the disciples, "you see this crowd pressing round you on every side, and yet you ask who touched you!" 37

"Some one touched me with intent," Jesus persisted, "for I feel I've lost power." 38

Though Peter led off with a denial and was followed by the others, Jesus continued looking round to find the person. At last the woman realised that she could not avoid discovery. Trembling with fear, she came forward and fell down before him, admitting in front of everyone what she had done. 39 40†

."Make your mind easy," he answered her. "Your faith has cured you. You may go with a healthy body and a heart at peace." 41†

As he said this a messenger arrived from the elder's house. 42

"Your daughter's dead," he told Jairus. "You needn't trouble the Master any further."

."Don't be afraid," said Jesus, overhearing this. "Just have faith and she'll recover." 43

When they reached the house he went in, taking with him of his followers only Peter and the brothers James and John. They found it in a commotion, full of people crying and wailing, with professional mourners playing flutes. 44 45

."Stop all that!" Jesus called to them."Why are you making such a disturbance? The girl isn't dead; she's only asleep." 46†

At this they laughed scornfully, for they were satisfied that she was dead. Jesus thereupon put them all out of the courtyard. With the father and mother and the three disciples he went to the room where the girl was lying and took her hand. 47 48

"Talitha cumi!" he said to her, which means, "Little girl, I tell you to awake!" 49

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36. Mk. 5: 30; Lk. 8: 45. **37.** Mk. 5: 31. **38.** Lk. 8: 46. **39.** Mk. 5: 32. **40.** Mk. 5: 33; Lk. 8: 47. **41.** Mt. 9: 22*a*; Mk. 5: 34; Lk. 8: 48. **42.** Mk. 5: 35; Lk. 8: 49. **43.** Mk. 5: 36; Lk. 8: 50. **44.** Mt. 9: 23; Mk. 5: 37, 38; Lk. 8: 51*a*. **45.** Lk. 8: 52. **46.** Mt. 9: 24; Mk. 5: 39. **47.** Mk. 5: 40; Lk. 8: 51, 53*b*; Mt. 9: 25. **48.** Mk. 5: 41; Lk. 8: 54. **49.** Lk. 8: 55.

50 Immediately her life flowed back and she got up and walked. He gave instructions that she should be given something to eat.

51 .The parents were utterly astounded. He warned them not to tell anyone what had been done, but in spite of this the news spread through the entire country.

52 As he left the district two blind men followed Jesus, crying after him: "Son of David, have pity on us!" They overtook
53 him as he was going indoors. There he turned to them.

"Do you really believe that I'm able to cure you?"

54 "Yes, sir," they answered.

"Then," he said, touching their eyes, "in accordance with your faith your request will be granted."

55 With that their sight was restored.

"Don't tell anyone about this," Jesus directed them peremptorily.

56 In spite of this stringent order they broadcast the story everywhere they went.

57 When these two had gone, a man was brought in to Jesus who was dumb through being possessed of a demon. Jesus drove out the demon and at once the man was able to speak.
58 The crowds were amazed.

"Nothing like this has ever been seen in Israel!" they declared wonderingly.

59 But the Pharisees returned to an old charge, insisting that it was by the power of Satan that he drove out the demons.

60 Presently Jesus began another tour of the surrounding towns and villages, teaching in the synagogues, preaching the good news of the coming of God's kingdom on earth, and curing
61† all kinds of diseases and infirmities. As he thought over the condition of the people he was distressed on their account. They seemed helpless and bewildered, like sheep without a shepherd.

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50. Mk. 5: 42. **51.** Lk. 8: 56; Mk. 5: 43; Mt. 9: 26. **52.** Mt. 9: 27, 28. **54.** Mt. 9: 29. **55.** Mt. 9: 30. **56.** Mt. 9: 31. **57.** Mt. 9: 32, 33. **59.** Mt. 9: 34. **60.** Mt. 9: 35; Mk. 6: 6*b*. **61.** Mt. 9: 36.

"A great spiritual harvest is ready for gathering," he told 62
his disciples, "but there are few reapers. Pray God who gives
the harvest that he may provide the necessary helpers."

It was after this that he called together his twelve apostles 63†
and gave them power to drive out demons and to cure illnesses
and disabilities of all kinds. Then he sent them out in pairs as
missionaries.

"Don't go to the Gentiles or to any Samaritan town," he 64†
directed them. "Confine yourselves to the distracted people
of the Jewish race. As you go, preach that the kingdom of God 65
on earth is coming. Heal the sick, raise the dead, cure lepers 66
and drive out demons: you have received your powers freely,
use them without stint. And take nothing with you for the 67
journey; no provisions, no money in your purses, no gold nor
silver nor copper, no handbag nor shoes nor change of clothes,
not even a walking stick. Just go as you are, wearing sandals; 68†
for those who work deserve to be supported.

"You must understand that I am sending you out like sheep 69
among wolves. Therefore be shrewd as serpents though guile-
less as doves. When you reach a town or village look out for a 70
deserving householder and stay with him while you are in the
district. On entering the house give a salutation, such as, 'Peace 71
be to this house!' If the household prove deserving let your 72†
peace remain on it, otherwise take back your gift. If those in 73
any particular place refuse to receive you or to hear what you
have to say, when you leave shake off the dust from your feet
as a warning to them. I can tell you that Sodom and Gomorrah 74
will fare better on the day of judgement than will that
place.

"If you are persecuted in one town, escape to another, for 75
I assure you that you won't have visited all the towns of Pales-
tine until the Son of man returns.

"A student doesn't rank above his teacher nor a hired man 76

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62. Mt. 9: 37, 38. **63.** Mt. 10: 1, 5; Mk. 6: 7; Lk. 9: 1, 2. **64.** Mt. 10: 6. **65.** Mt. 10: 7. **66.** Mt. 10: 8. **67.** Mk. 6: 8; Lk. 9: 3; Mt. 10: 9, 10. **68.** Mk. 6: 9. **69.** Mt. 10: 16. **70.** Mt. 10: 11; Mk. 6: 10; Lk. 9: 4. **71.** Mt. 10: 12. **72.** Mt. 10: 13. **73.** Mt. 10: 14; Mk. 6: 11; Lk. 9: 5. **74.** Mt. 10: 15. **75.** Mt. 10: 23. **76.** Mt. 10: 24, 25.

above his employer. To be treated as his teacher is as much as a student can hope for, and the same in the case of the hired
77 man and his employer. If they've called the master of the house Satan, how much more will they slander his household. So don't be afraid of them.

78 "Whoever receives you receives me, and whoever receives
79† me receives God who sent me. Whoever receives a prophet because he is a prophet will be rewarded accordingly, and the same applies to anyone who receives an upright man because
80† of his uprightness. Further, I give you my assurance that no one who gives even a cup of cold water to one of the least of the believers, because he is a follower of me, will fail of his reward."

81 When Jesus had ended instructing his twelve apostles he
82 started off himself on another missionary tour. The apostles also set out through the villages, preaching the good news of the coming kingdom and the need of a change of heart, driving out demons and curing the sick by anointing them.

83 When King Herod heard about Jesus and the strange events which were taking place, he grew very uneasy. To understand the reason we must go back a little in the narrative.

84 It has already been told how John the Baptist had remonstrated with Herod about his illegal marriage to Herodias, how as a result he had been imprisoned, and how Herodias had made up her mind to have him executed. She succeeded in the following way.

85 During his birthday celebrations Herod gave a banquet to his chief civil executives, high ranking army officers and the
86 principal Galilean magnates. At this Herodias' own daughter came in and danced before the company. So pleased was Herod and his guests at her performance, that he declared he would grant her whatever she asked.

87 "Tell me what you'd like," he called out, "and I'll give it

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77. Mt. 10: 26*a*. **78.** Mt. 10: 40. **79.** Mt. 10: 41. **80.** Mt. 10: 42. **81.** Mt. 11: 1.
82. Mk. 6: 12, 13; Lk. 9: 6. **83.** Mt. 14: 1*a*; Lk. 9: 7*a*; Editor. **84.** Chapter IV. 44-49.
85. Mt. 14: 6; Mk. 6: 21. **86.** Mk. 6: 22. **87.** Mt. 14: 7; Mk. 6: 23.

to you, even if it's half my kingdom!" With an oath he pledged himself to keep his word.

The girl slipped out to her mother. 88

"What shall I ask?" she whispered.

"John the Baptist's head!" Herodias returned instantly. "Here and now, on a dish!"

The girl hurried back to the banqueting hall. 89

"I ask," she told Herod, "that you give me here and now on a dish John the Baptist's head!"

.The king was taken aback and extremely distressed. All the 90 same because of his oath and his fear of the guests' good opin- ion he dared not go back on his promise. He ordered a soldier 91 of his bodyguard to carry out the execution. This man went to the prison, beheaded John, and brought the head on a dish. He handed it over to the girl and she gave it to her mother. 92

When John's disciples heard the news, they obtained the 93 body and buried it in a tomb. Then they went off to Jesus and told him about it.

It was this episode which made Herod so uneasy when he 94 heard what Jesus was doing and the theories which were in circulation about him. For some said that Jesus was really John 95 who had risen from the dead, others that Elijah had returned, while still others that it was a new-comer similar to one of the ancient prophets. To solve his doubts Herod tried to see 96 Jesus.

"I beheaded John," he argued with his attendants, "so who can this be that all these tales are about?" Then conscience- 97† stricken, he cried: "It *is* John! It must be! He has risen from the dead! That's why he has all these wonderful powers!"

Shortly before the Passover was due to take place the twelve 98 apostles returned and reported to Jesus all that they had taught and done.

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88. Mt. 14: 8; Mk. 6: 24. **89.** Mk. 6: 25. **90.** Mt. 14: 9; Mk. 6: 26. **91.** Mt. 14: 10, 11; Mk. 6: 27, 28. **93.** Mt. 14: 12; Mk. 6: 29. **94.** Editor; Mt. 14: 1*b*; Mk. 6: 14*a*. **95.** Mk. 6: 15; Lk. 9: 7*b*, 8. **96.** Lk. 9: 9; Mk. 6: 14*b*. **97.** Mt. 14: 2; Mk. 6: 16. **98.** Jn. 6: 4; Mk. 6: 30; Lk. 9: 10*a*.

99† "Come away to a secluded place and rest for a while," he suggested, for there was so much coming and going where they were that they could scarcely get time for their meals.

100 They therefore went by boat to the other side of the lake to a lonely region up in the hills not far from the town of Beth-
101 saida. There Jesus sat down with his disciples. .Great crowds from the towns, thrilled by the miraculous cures which they had seen him perform, followed him round the shore, some
102 hurrying on so as to arrive before the boat. Jesus welcomed them all. He talked to them about the kingdom of God and
103† cured those who were ill. He was intensely sorry for them, for they seemed distracted, like sheep without a shepherd.

104 .So the day passed away. In the evening the twelve discussed the situation with him.

105 "This is a lonely place," they pointed out, "and it's already past supper time. Hadn't you better send the crowds away so that they may find food and lodging in the farms and villages?"

106 ."There's no need for that," Jesus returned. "You yourselves can give them their supper."

"Do you mean that we must go and buy about seven pounds' worth of bread for them?"

107 Jesus turned to Philip.

"Where are we to get bread to feed all these people?" he asked, but only to test Philip's reaction. He had already decided what he would do.

108 "Seven pounds wouldn't buy enough to give a small helping to each," declared Philip, for there were about five thousand men present, as well as women and children.

109 "How many loaves have you?" Jesus asked the disciples. "Go and find out."

110 "There's a lad here," interposed Andrew, Simon Peter's

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99. Mk. 6: 31. **100.** Mt. 14: 13; Mk. 6: 32; Lk. 9: 10*b*; Jn. 6: 1, 3. **101.** Mk. 6: 33; Lk. 9: 11; Jn. 6: 2, 5*a*. **102.** Mt. 14: 14; Mk. 6: 34. **104.** Mt. 14: 15; Mk. 6: 35; Lk. 9: 12. **105.** Mk. 6: 36. **106.** Mt. 14: 16; Mk. 6: 37; Lk. 9: 13*a*. **107.** Jn. 6: 5*b*, 6. **108.** Jn. 6: 7, 10*c*; Mt. 14: 21; Mk. 6: 44; Lk. 9: 14*a*. **109.** Mk. 6: 38. **110.** Jn. 6: 8, 9; Mt. 14: 17; Lk. 9: 13*b*.

brother, "who has five barley loaves and a couple of fish. But what good would they be among all that crowd?"

"Bring them here to me," Jesus directed. 111

They handed them over.

"Now get the people to sit down in companies of about 112
fifty," went on Jesus.

There was plenty of green grass at the place, and the disciples 113
made them sit down in ranks as he had said.

.Then Jesus took the five loaves and the two fish. He looked 114
up to heaven, gave thanks to God, and broke up the loaves and
divided the fish. The fragments he handed to the disciples to 115
distribute to the crowds. Everyone ate—as much as he wanted.

When they had finished, Jesus again instructed the disciples. 116

"Gather up whatever's over, so that nothing is lost."

They did so and filled twelve baskets with the fragments. 117†
The crowds were profoundly impressed with the miracle. They
agreed that Jesus must be the prophet whose coming had been
so long foretold. Indeed he became aware that they contem- 118
plated forcibly crowning him as their king. He decided there-
fore to get rid of them himself. He persuaded his disciples to 119
take the boat back to the other side of the lake near Bethsaida,
promising to follow later. Then, having made a speech of dis- 120
missal to the crowds, he went up into the hills for a period of
prayer, being alone there when night came down.

In the meantime the disciples had launched the boat and were 121
on their way across the lake towards Capernaum. It was a wild 122
night, dark, with a high wind blowing directly in their teeth
and a rising sea. They soon grew exhausted from the con-
tinuous rowing. Jesus knew how hard put to it they were, and 123†
about three in the morning, when they had gone some three
or four miles and were out in midlake, he went after them,
walking on the water.

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111. Mt. 14: 18. **112.** Mt. 14: 19*a*; Mk. 6: 39; Lk. 9: 14*b*; Jn. 6: 10*a*. **113.** Mk. 6: 40; Lk. 9: 15; Jn. 6: 10*b*. **114.** Mt. 14: 19*b*; Mk. 6: 41; Lk. 9: 16; Jn. 6: 11. **115.** Mt. 14: 20*a*; Mk. 6: 42; Lk. 9: 17*a*. **116.** Jn. 6: 12. **117.** Mt. 14: 20*b*; Mk. 6: 43; Jn. 6: 13, 14; Lk. 9: 17*b*. **118.** Jn. 6: 15*a*; Mt. 14: 22; Mk. 6: 45. **120.** Mt. 14: 23; Mk. 6: 46; Jn. 6: 15*b*. **121.** Mt. 14: 24; Mk. 6: 47; Jn. 6: 16, 17. **122.** Jn. 6: 18. **123.** Mk. 6: 48*a*; Mt. 14: 25; Jn. 6: 19.

124 When the disciples saw him coming towards the boat they were terrified, thinking he was a ghost.

"It's an apparition!" they shouted with cries of fear, for all of them saw him.

125 At first it looked as if he was going to pass them by, then he turned to them.

"Set your minds at rest," he reassured them. "It is I. Don't be afraid!"

126 "If it's you, Master," Peter shouted in reply, "empower me to go to you on the water!"

"Come then," answered Jesus.

127 Peter immediately jumped overboard and set off towards Jesus, walking on the water. But when he realised the storm all round him he grew frightened. Instantly he began to sink.

128 "Master! Save me!" he screamed.

Jesus reached forward and caught him.

."How weak your faith is!" he gently reproved him. "Why did you let yourself doubt?"

129 They climbed into the boat, gladly welcomed by the other disciples, who worshipped Jesus, declaring their belief that he
130 was indeed the Son of God. All the same, they were overwhelmed with amazement, for their minds were too dull to have fully grasped the lesson of the multiplying of the loaves.

131† The wind now dropped and at once they reached the south shore near Capernaum, where they moored. Directly they
132† disembarked, Jesus was recognised. The inhabitants began to bring their sick to him from all the surrounding country, begging him to let them just touch the tassel of his robe. All those who did so recovered.

NOTES ON CHAPTER VII

7. It is not quite clear whether the persons whom Christ rebuked for want of faith, and who were so surprised at the miracle, were

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124. Mt. 14: 26; Mk. 6: 49. **125.** Mk. 6: 48*b*, 50; Mt. 14: 27; Jn. 6: 20. **126.** Mt. 14: 28, 29. **127.** Mt. 14: 30. **128.** Mt. 14: 31. **129.** Mt. 14: 32, 33; Mk. 6: 51*a*; Jn. 6: 21*a*. **130.** Mk. 6: 52. **131.** Mt. 14: 34, 35; Mk. 6: 51*b*, 53, 54; Jn. 6: 21*b*. **132.** Mk. 6: 55; Mt. 14: 36.

the disciples or the boatmen, or the occupants of other boats. Here it has been assumed that they were the disciples.

10. Matthew mentions two maniacs, Mark and Luke only one. There is no certain explanation of the discrepancy, but a widely held view is followed here: that there was only one, and that the plurality in Matthew arose through a confusion with the number of demons. "My name is Legion, for we are many."

17. Lit.: (Matthew) "What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?" (Mark and Luke) "What have I to do with thee, Jesus, thou Son of the Most High God? (Mark) "I adjure thee by God, torment me not." (Luke) "I beseech thee, torment me not."

In accordance with Note 10, these phrases have been put in the singular.

A popular belief was that demons were free to act against mankind until the day of judgement. Their question would therefore be whether Christ was going to curtail their powers before that time.

18. Lit.: (Mark) "He besought him much that he would not send them away out of the country." (Luke) "They intreated him that he would not command them to depart into the abyss."

See Chap. VI. 82 and Note VI. 84.

21. This narrative, if taken literally, is one of the most difficult in the Gospels. The rationalistic explanation usually given is that the man was suffering from delusional insanity which Christ cured, and that the swine were frightened in some way—perhaps by the maniac's cries—and, panicking, rushed over a precipice into the lake. The story of course was told in language which accorded with the then universal beliefs; i.e. in a way which could be understood. At the same time it seems clear that Christ believed in evil spirits, as do many at the present day who have had uncommon experiences, usually in the East. See Note III. 91.

34. Lit.: "The border of his garment."

Two explanations of the woman's action have been suggested: the first, that her faith and humility were such that she believed that to touch the very least part of Christ's garment would be enough to cure her; the second, that she touched the tassel as being a sacred emblem, for the ceremonial law required Jews to wear it as a reminder that God's law must always be obeyed. See Num. 15: 38.

40. A woman suffering from this disease was considered ceremonially unclean and her touch defiling. Her fear was probably that she had done wrong in an action which might have defiled Christ.

41. Lit.: "Daughter, thy faith hath made thee whole."

Owing to the difficulty of finding a modern equivalent for "daughter," the word has been omitted. See Note II. 85.

46. The narrative is not absolutely clear whether the girl was dead or suffering from syncope. It is usually assumed that she was dead, and this interpretation has been followed here.

61. Lit.: "They were distressed and scattered, as sheep not having a shepherd."

Under foreign rule and with their national leaders divided by sectarian hate, the people had been given no real spiritual guidance.

63. Lit.: "And he called the twelve."

The words "It was after this that" are not in the original, but have here been added to suggest a connection with the preceding verse in Matthew; i.e. that the twelve apostles were being sent forth as labourers in the plenteous harvest.

64. Lit.: "The lost sheep of the house of Israel."

68. The phrase, "Just go as you are," has been inserted to bring out the usually accepted meaning.

72. The phrase, "Peace be to this house!" has been inserted to bring out the usually accepted meaning. This was the benediction commonly used. It was believed that the blessing could either rest on the house, conferring benefits, or be withdrawn.

79. Lit.: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."

80. This charge to the twelve apostles (Mt. 10: 5–42) contains many difficulties. Matthew has incorporated into it matter omitted by Mark and Luke, their renderings being Mk. 6: 8–11 and Lk. 9: 3–5. For three reasons it would appear that some of this matter was spoken by Christ on other occasions. (1) In verse 5 the apostles are debarred from going to the Gentiles, while in verse 18 they are to be brought before governors and kings "for a testimony . . . to the Gentiles," which suggests that these occasions at least must be different. (2) Verses 17–39 appear to refer to a later period of

history than the apostles' missionary tour. The persecutions foretold all took place, but so far as is known, not at that time. (3) Many of these verses 17–39 are given by Luke in a different connection.

An attempt has therefore been made to transfer elsewhere a number of these apparently displaced verses, but it must be admitted without great success. Verses 15, 16, 24, 25 and 26 would have been similarly transferred, only for the difficulty of finding for them a more suitable place.

97. Lit.: (Matthew) "At that season Herod . . . said unto his servants, This is John the Baptist."

There is doubt as to whether this was said by Herod or the people, as appears to be suggested by Luke. Here it is assumed that Herod himself used the words and the phrase. "Then conscience-stricken" has been inserted to clarify the interpretation.

99. Matthew gives as a reason for the withdrawal to the desert that Jesus had heard of John's murder and of Herod's interest in himself, Mark that it was to rest with the apostles after their missionary tour. Critics generally assume Mark's reading correct, and this has here been followed.

103. See Note 61.

117. See Note 11. 92, last paragraph.

123. Many critics believe that the story of Christ's appearance to the disciples walking on the water has been misplaced in position, and that it really took place during the Great Forty Days between the Resurrection and the Ascension. The disciples' worshipping of Jesus would appear to lend colour to this theory.

131. They started for Bethsaida, which is at the north of the lake near the entrance of the Jordan, and reached Gennesaret on the west shore, between Capernaum and Tiberias. Possibly the storm drove them out of their course.

132. See Note 34.

CHAPTER VIII

The First Hint of Calvary

That same morning the crowds on the eastern side of the lake began searching for Jesus. They discovered that the disciples had left in the only boat which had been there on the previous evening, though Jesus had not gone with them. All the same, Jesus had disappeared. They decided therefore to follow the disciples across the lake. After the miraculous supper had been eaten, a number of boats from Tiberias had come in near where it had taken place, and by these they crossed to Capernaum. There in the synagogue they presently found Jesus.

"How did you get here, Master?" they asked him.

"I can tell you," he answered, "you're not looking for me because you appreciate the significance of my miracles, but because you have had a good meal. Don't work for mere material food which is destroyed when eaten. Instead, work for food which sustains eternally, the food given by the Son of man, whose mission has been certified by the Father himself."

"How are we to set about this work of God?" they asked him in reply.

"This is the service God wants," Jesus answered: "that you should trust his messenger."

"What proof can you give us of your mission, so that we may trust you? What service can you show? .Our ancestors were given manna in the desert; as the Scriptures say: 'He gave them bread from heaven.' "

† "I can assure you," Jesus returned, "that what Moses gave you was not the true bread from heaven. Only my Father gives

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1. Jn. 6: 22. **2.** Jn. 6: 24*a*. **3.** Jn. 6: 23, 24*b*. **4.** Jn. 6: 25, 59. **5.** Jn. 6: 26. **6.** Jn. 6: 27. **7.** Jn. 6: 28. **8.** Jn. 6: 29. **9.** Jn. 6: 30. **10.** Jn. 6: 31; Ex. 16: 15; Ps. 78: 24. **11.** Jn. 6: 32.

the real bread from heaven. For the bread of God is what comes down from heaven and gives spiritual life to the human race."

"Sir," they begged, "give us this bread continuously."

"I," declared Jesus, "am the bread which gives spiritual life. Whoever comes to me will never again be hungry, and whoever trusts in me will never again suffer thirst. But as I said to you, you don't trust me, even though you've actually seen me. All those whom my Father gives me will come to me, and under no circumstances will I reject anyone who approaches me. For I didn't come down from heaven to please myself, but to do the will of him who sent me. And the will of him who sent me is this: that of those he has given me I should lose not one, but should raise them all up to life on the last day. For it is my Father's will that everyone who fixes his mind on the Son, and who puts his trust in him, should have eternal life, and that I should raise him up to life at the last day."

Now the Jews began grumbling because he had claimed to be the bread which came down from heaven.

."Isn't this fellow Jesus the son of Joseph? Don't we know all about his father and mother? How then can he pretend to have come down from heaven?"

"Don't argue among yourselves," Jesus answered them. "No one can come to me unless the Father who has sent me lets him feel my attraction, as the prophets have written: 'They shall all be enlightened by God.' I will raise such up to life at the last day. Everyone then comes to me who has listened to the Father and been enlightened by him. Not that these have seen the Father; only one has done that, he who has himself come down from God.

"I now give you my word that everyone who trusts in me has already obtained eternal life. I am, I repeat, the bread which gives spiritual life. Though your ancestors ate manna in the desert, they died. But this bread came down from

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12. Jn. 6: 33. **13.** Jn. 6: 34. **14.** Jn. 6: 35. **15.** Jn. 6: 36. **16.** Jn. 6: 37. **17.** Jn. 6: 38.
18. Jn. 6: 39. **19.** Jn. 6: 40. **20.** Jn. 6: 41. **21.** Jn. 6: 42. **22.** Jn. 6: 43, 44*a*, 45; Is. 54: 13.
23. Jn. 6: 44*b*. **24.** Jn. 6: 46. **25.** Jn. 6: 47. **26.** Jn. 6: 48, 49. **27.** Jn. 6: 50, 51.

heaven so that anyone eating it should not die. I am this living
28 bread which came down from heaven. If anyone eats this
bread he will live for ever, this bread which is really my flesh
and which I will give for the life of humanity."
29 The Jews discussed this with increasing exasperation.
"How can this fellow give us his flesh to eat?" they demanded petulantly.
30 "I can assure you," Jesus told them, "that unless you eat the
flesh of the Son of man and drink his blood, you have no
31 life within you. For whoever eats my flesh and drinks my
blood has eternal life and I will raise him up at the last day.
32 .For my flesh is real food and my blood is real drink. Whoever
eats my flesh and drinks my blood remains united to me and
33† I to him. As the Father, the Fount of life, has sent me and I
live because of his life, so whoever eats me will live because
of my life. This then is the bread which came down from
34 heaven. It is not like the manna which your ancestors ate, since
they died in due course. For whoever eats this bread will never
die."
35† "This teaching is positively repulsive," several of Jesus'
disciples declared when he had finished. "Who could accept it?"
36† "Does it offend you?" returned Jesus as he read their
thoughts. "What if you should see the Son of man ascending
37 up to the heaven from which he came? It's the spirit which
gives life; mere flesh without the spirit does nothing. This
teaching is spiritual and gives life, and yet some of you don't
38 believe it. It was for this reason that I told you that no one
could come to me unless the Father enabled him to do so."
39 So Jesus spoke, because from their earliest association he
knew who would fail to trust him and who would betray him.
40 Indeed after this talk several of his disciples withdrew their
41 allegiance and followed him no longer. Then he turned to the
twelve.
"Surely you don't want to go too?" he asked.

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29. Jn. 6: 52. **30.** Jn. 6: 53. **31.** Jn. 6: 54. **32.** Jn. 6: 55, 56. **33.** Jn. 6: 57, 58. **35.** Jn 6: 60. **36.** Jn. 6: 61, 62. **37.** Jn. 6: 63, 64*a*. **38.** Jn. 6: 65. **39.** Jn. 6: 64*b*. **40.** Jn. 6: 66. **41.** Jn. 6: 67.

."Master," Peter answered, "to whom could we go? It's you 42†
who have the teaching that can give us eternal life. We believe 43
that you are the Holy One of God, God's own Son; indeed
we've come to know it."

"Did I not choose you twelve?" returned Jesus, "and even 44†
of you one is a tool of the devil?"

It was to Judas Iscariot that he referred, for Judas—one of 45
the twelve—was to betray him.

From this time Jesus confined his missionary tours to Galilee, 46
avoiding Judea because the Jews there were trying to bring
about his death. Wherever he went, whether in the country 47
or in villages or towns, the diseased and infirm were taken to
some convenient open space, and there they intreated him to 48†
allow them just to touch the tassel of his robe. Again all who
did so were immediately cured.

A number of Pharisees and scribes from Jerusalem now came 49
to interview Jesus. They had noticed that some of his disciples
took their meals with "unclean," that is, ceremonially un-
washed, hands. In accordance with their elders' tradition the 50†
Pharisees—and indeed all the stricter Jews—never ate without
carefully washing their hands. Even if they had merely been 51†
out to the market, they would not eat without ceremonial
ablutions, and they had many similar rules in connection with
the cleaning of cups and pots and brass utensils. The deputation 52
took the matter up with Jesus.

"Why do your disciples ignore the tradition of the elders,
eating their meals with 'unclean' hands?" they asked.

"Why do you ignore the commands of God?" Jesus re- 53
torted, "substituting for them your own traditions? For God's 54
command given by Moses is, 'Honour thy father and thy
mother,' and, 'He that speaketh evil of father or mother, let
him die the death.' But you hold that if a man says to his 55
father or mother, 'The help that I might have been able to give

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42. Jn. 6: 68. **43.** Jn. 6: 69. **44.** Jn. 6: 70. **45.** Jn. 6: 71. **46.** Jn. 7: 1. **47.** Mk. 6: 56. **49.** Mt. 15: 1; Mk. 7: 1, 2. **50** Mk. 7: 3. **51.** Mk. 7: 4. **52.** Mt. 15: 2; Mk. 7: 5. **53.** Mt. 15: 3; Mk. 7: 9. **54.** Mt. 15: 4; Mk. 7: 10. **55.** Mt. 15: 5; Mk. 7: 11.

you is Corban, by which I mean that I have given it to God,'
56 he is released from the obligation to honour his father or his
mother by doing anything for them. Here you annul God's
command by your tradition, and in many other matters you
57 do the same. .You hypocrites! Well did Isaiah write about you:

'This people honoureth me with their lips;
But their heart is far from me.
58 But in vain do they worship me,
Teaching as their doctrines the precepts of men.'

You ignore God's command and cling to man's tradition."
59 Turning to the crowds he went on:
"Listen, all of you, and take this in. It isn't what goes into a man's mouth that defiles him; the trouble lies in what comes out."
60 Later, when he had gone indoors, the disciples approached him.
"Are you aware," they asked, "that the Pharisees were very much annoyed about what you said?"
61† "Every school of thought," he answered, "which my
62 heavenly Father has not originated will die away. Don't worry about them; they're blind guides of the blind. And if the blind lead the blind, both will fall into the ditch."
63 "Explain this parable to us at all events," Peter begged.
64 "Can't you understand any better than they?" Jesus retorted. "Don't you realise that what goes into a man's mouth cannot defile him, because it doesn't go into his heart, but into his
65 stomach and is passed away? It's what comes out of a man's
66 mouth that defiles him, for that issues from his heart. In the heart originate evil thoughts, sexual vice, theft, murder, adul-
tery, covetousness, malice, deceit, sensuality, envy, perjury,
67 slander, arrogance and recklessness. These are the things which defile a man: not eating without ceremonial washings of the hands."

56. Mt. 15: 6; Mk. 7: 12, 13. **57.** Mt. 15: 7, 8; Mk. 7: 6; Is. 29: 13. **58.** Mt. 15: 9; Mk. 7: 7, 8. **59.** Mt. 15: 10, 11; Mk. 7: 14, 15. **60.** Mk. 7: 17; Mt. 15: 12. **61.** Mt. 15: 13. **62.** Mt. 15: 14. **63.** Mt. 15: 15. **64.** Mt. 15: 16, 17; Mk. 7: 18, 19*a*. **65.** Mt. 15: 18; Mk. 7: 20. **66.** Mt. 15: 19; Mk. 7: 21, 22. **67.** Mt. 15: 20; Mk. 7: 23.

By this teaching Jesus superseded the Mosaic distinction 68†
between clean and unclean food, pronouncing all eatables
clean.

Jesus now moved to the country surrounding Tyre and 69
Sidon, where he paid a call at a certain house. He wanted to
keep his visit private, but the news of it quickly leaked out.
It happened that a woman, a Syrophœnician Gentile living in 70†
the district, had a small daughter who was terribly afflicted by
an unclean demon. She heard of his arrival and came to 71
him.

"Oh, sir, Son of David!" she cried, "have mercy on me!
My daughter is cruelly tormented by a demon!"

Jesus made no reply. 72

"Send her away," urged the disciples. "She keeps on crying
after us."

"It was only to the distracted people of the Jewish race that 73†
I was sent," Jesus answered.

Then the woman came forward again and threw herself at 74
his feet and worshipped him.

"Help me, sir!" she implored.

."The children come first," he retorted. "It wouldn't be right 75
to take their bread and throw it to the dogs."

"It's true, sir," she answered, "yet the dogs under their 76
masters' tables eat any of the children's crumbs which are
dropped."

."Your faith," Jesus returned, "is strong! For saying that 77†
you'll get your wish. You may go home: the demon has gone
out of your daughter."

She went off home and found the child lying on her bed, 78
completely cured.

In due course Jesus left the Tyre district, and passing through 79
Sidon and round by Decapolis, returned to the Lake of Galilee
and went up into the hills.

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68. Mk. 7: 19*b*. **69.** Mt. 15: 21; Mk. 7: 24. **70.** Mt. 15: 22; Mk. 7: 25*a*, 26*a*. **72.** Mt. 15: 23. **73.** Mt. 15: 24. **74.** Mt. 15: 25; Mk. 7: 25*b*, 26*b*. **75.** Mt. 15: 26; Mk. 7: 27. **76.** Mt. 15: 27; Mk. 7: 28. **77.** Mt. 15: 28; Mk. 7: 29. **78.** Mk. 7: 30. **79.** Mt. 15: 29; Mk. 7: 31.

80 While he was resting there a man was brought to him who
was deaf and had a stammer, with the request that he would
81 lay his hands on him. Jesus thereupon took the man aside from
the crowd. In private he put his fingers on his ears and touched
82 his tongue with saliva. Sighing deeply, he looked up to heaven
and said, "Ephphatha!" which means, "Be opened!"
83 Immediately the man's hearing returned and his stammer was
cured. Jesus charged those present to say nothing about the affair,
but the more he urged them, the more they spread the
news.
84 "How wonderfully he does everything!" they cried in their
utter astonishment. "He makes even the deaf hear and the
dumb speak!"

85 .Once again great crowds searched Jesus out. With them they
brought their sick, people who were lame or blind, dumb or
infirm or suffering from other disabilities. These they laid at
86 Jesus' feet and he cured them all. When the crowds saw the
dumb speaking, the infirm strong again, the lame walking and
the blind seeing, they were absolutely amazed and worshipped
the God of Israel.
87 There were now with Jesus about four thousand men,
besides women and children. But up in these hills there was no
88 food for such a number. Jesus called the disciples.
"I feel for these people," he declared, "because this is the
third day they've been with me and they've finished all they
89 had to eat. But if I send them off home hungry they may faint
on the way, for some have come a long distance."
90 "Where could we find food for such a crowd in this
desert?" returned the disciples.
91 "How many loaves have you?" asked Jesus.
"Seven," they answered, "with a few small fish."
92 Jesus then instructed the crowds to sit down on the ground.
Taking the seven loaves and the fish, he gave thanks to God.

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80. Mk. 7: 32. **81.** Mk. 7: 33. **82.** Mk. 7: 34. **83.** Mk. 7: 35, 36. **84.** Mk. 7: 37. **85.** Mt. 15: 30.
86. Mt. 15: 31. **87.** Mt. 15: 38; Mk. 8: 9*a*, 1. **88.** Mt. 15: 32; Mk. 8: 2. **89.** Mk. 8: 3.
90. Mt. 15: 33; Mk. 8: 4. **91.** Mt. 15: 34; Mk. 8: 5. **92.** Mt. 15: 35, 36; Mk. 8: 6.

Then he broke them up, passed the pieces to the disciples, and 93†
they set them before the people. There was amply sufficient
for everyone, indeed what was left over filled seven baskets.
When they had finished he dismissed the crowds, took boat 94†
with the disciples, and went over to the west side of the lake.

Here the Pharisees and Sadducees began arguing with him 95†
about his authority and demanding some incontrovertible
evidence from heaven to prove its reality.

.Jesus groaned. "Why does this evil and apostate generation 96†
want such a sign? I tell you, the only sign that will be given †
it is the sign of Jonah."

With that he left them, and embarking once more, they re- 97
turned to the eastern side of the lake. The disciples had for-
gotten to take with them bread and there was only one loaf
in the boat. So when Jesus said to them, "Be careful to avoid 98
the leaven of the Pharisees and Sadducees and of Herod," they
discussed together what this could mean, wondering whether
it was because they were short of bread.

"Oh, distrustful people!" Jesus remonstrated when he 99†
realised their perplexity. "How can you think it's because you
forgot the bread? .Can't you even yet understand? Are you so 100
dull of mind? You've got eyes: can't you see? You've got ears:
can't you hear? Don't you remember? .When I divided the 101
five loaves among the five thousand, how many baskets of
fragments did you collect?"

"Twelve," they answered. 102

"And the seven loaves among the four thousand, how many
baskets then?"

"Seven."

.'"Don't you understand now? How is it you can't see that 103
I wasn't talking to you about bread? Listen. Be careful to avoid
the leaven of the Pharisees and Sadducees!"

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93. Mk. 8: 7, 8; Mt. 15: 37. **94.** Mt. 15: 39; Mk. 8: 9*b*, 10. **95.** Mt. 16: 1; Mk. 8: 11.
96. Mk. 8: 12; Mt. 16: 4. **97.** Mk. 8: 13, 14; Mt. 16: 5. **98.** Mt. 16: 6, 7; Mk. 8: 15, 16.
99. Mt. 16: 8; Mk. 8: 17. **100.** Mt. 16: 9; Mk. 8: 18; Jer. 5: 21. **101.** Mk. 8: 19.
102. Mt. 16: 10; Mk. 8: 20. **103.** Mk. 8: 21; Mt. 16: 11.

104† .At that they understood. He was not warning them to avoid the leaven of bread, but the insidious formalism of the Pharisees and Sadducees and the worldliness of Herod.

105 .In due course they reached Bethsaida. There a blind man was brought to Jesus with the request that he would lay his
106 hand on him. Jesus took him by the hand and led him out of the village. There he touched his eyes with saliva.

107 "Do you see anything?" he asked.

The man stared round him.

"I see men," he declared. "I see them like trees, only moving about."

108 .Once again Jesus touched his eyes. This time the man gazed steadily till presently he found himself cured and was able to see everything clearly.

109 ."Go straight home," Jesus ordered him. "Don't return even to the outskirts of the village."

110 From there Jesus moved on with his disciples to the district of Cæsarea Philippi. On the way he engaged in private
111 prayer. Then turning to the disciples, he began to question them as to his mission.

"Whom do people say that I, the Son of man, am?"

112 "Some say John the Baptist," they answered, "and some Elijah. Others that Jeremiah or one of the old prophets has risen again."

113† "But you, who do you say I am?"

"You're the Christ," Simon Peter declared. "The Son of the living God!"

114 "Happy are you, Simon Bar-Jonah!" returned Jesus, "for you haven't learnt this from any human source, but direct from
115† my Father who is in heaven. I now reveal to you another truth. You are Peter, and on this rock I will build my church, and not
116† even death itself will be able to defeat it. I will give you the keys of the kingdom of heaven, and whatever permissions or

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104. Mt. 16: 12. **105.** Mk. 8: 22. **106.** Mk. 8: 23. **107.** Mk. 8: 24. **108.** Mk. 8: 25.
109. Mk. 8: 26. **110.** Mt. 16: 13; Mk. 8: 27; Lk. 9: 18. **112.** Mt. 16: 14; Mk. 8: 28; Lk. 9: 19.
113. Mt. 16: 15, 16; Mk. 8: 29; Lk. 9: 20. **114.** Mt. 16: 17. **115.** Mt. 16: 18. **116.** Mt. 16: 19.

prohibitions you pronounce here on earth will be ratified by the heavenly powers."

He added a warning that they must not repeat this to anyone 117
or say that he was the Christ.

From now on Jesus began to speak to the disciples openly of 118
what lay before him and them.

"The Son of man," he declared, "must go to Jerusalem and 119
there undergo great suffering. He will be officially rejected by 120
the elders and chief priests and scribes and will be executed,
but on the third day he'll be raised up to life again."

Peter drew him aside and began to remonstrate with him. 121

"Never, Master!" he cried rebukingly. "Such a thing will never happen to you!"

Jesus turned, and after glancing at the other disciples, re- 122
proved Peter sternly.

"Get out of my sight, Satan!" he told him. "You're a hindrance to me, for your point of view is not God's, but man's."

Then including the crowds in his remarks, he went on: 123†

"If anyone wishes to follow me, he must forget himself. Every day he must take up his cross afresh and act as I would. For whoever tries to spare himself will lose his spiritual life, 124†
but whoever gives his all for me and for the gospel will find it. How is a man the better if he should gain the whole world 125
and lose his life? And what is there that anyone would give in exchange for his life? For if anyone is ashamed of me and of 126†
my way of life in this corrupt and irreligious world, the Son of man will be ashamed of him when he comes in his glory, in the divine radiance of the Father and of the holy angels. 127
Then he will requite everyone according to what he has done.
I assure you that some of those who are now standing here will 128†
not be overcome by death until they see the kingdom of God founded with power on earth."

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117. Mt. 16: 20; Mk. 8: 30; Lk. 9: 21. **118.** Mt. 16: 21*a*; Mk. 8: 31*a*, 32*a*. **119.** Lk. 9: 22. **120.** Mt. 16: 21*b*; Mk. 8: 31*b*. **121.** Mt. 16: 22; Mk. 8: 32*b*. **122.** Mt. 16: 23; Mk. 8: 33. **123.** Mt. 16: 24; Mk. 8: 34; Lk. 9: 23. **124.** Mt. 16: 25; Mk. 8: 35; Lk. 9: 24. **125.** Mt. 16: 26; Mk. 8: 36, 37; Lk. 9: 25. **126.** Mk. 8: 38; Lk. 9: 26. **127.** Mt. 16: 27. **128.** Mt. 16: 28; Mk. 9: 1; Lk. 9: 27.

129 A week later Jesus called Peter and the brothers James and
John apart from the others, and took them with him up a
130 lofty mountain to pray. During the prayer he was transfigured
131 before them. The appearance of his face changed. .It grew
bright as the sun, and his clothes became dazzlingly white,
sparkling and glittering like light itself, far more brilliant than
132 any earthly process could make them. Then two men appeared
in a glorious vision. These were Moses and Elijah, and they
began talking with Jesus about his coming death at Jerusalem.
133 Peter and the other two disciples had been weighed down with
sleep, but they had completely awakened when they saw the
134 glory of Jesus and the two men standing with him. They
were absolutely terrified. Peter indeed began to speak,
but he scarcely knew what he was saying, so great was his
fear.

135 "This is a marvellous experience for us, Master," he declared.
"If you agree, let us build three leafy booths of honour here;
one for you, one for Moses, and one for Elijah."

136 While he was actually speaking a luminous cloud came
137 down over them, still further filling them with awe. From the
cloud there came a voice:

"This is my dearly loved Son, my Chosen, whom I delight
in. Give him your deepest allegiance."

138 At this the disciples' fear completely overcame them
and they fell on their faces. Jesus came over and touched
them.

139 ."Get up," he reassured them. "Don't be afraid."

They looked up to find that the vision had passed. Only
Jesus was there with them.

140 On the way down from the mountain he charged them not
to breathe to anyone what they had seen, not until the Son of
141 man should have been raised up again from the dead. They
did keep silent, telling no one what had happened. But among

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129. Mt. 17: 1; Mk. 9: 2; Lk. 9: 28. **130.** Mt. 17: 2; Lk. 9: 29. **131.** Mk. 9: 3. **132.** Mt. 17: 3; Mk. 9: 4; Lk. 9: 30, 31. **133.** Lk. 9: 32. **134.** Mt. 17: 4; Mk. 9: 6. **135.** Lk. 9: 33; Mk. 9: 5. **136.** Mt. 17: 5; Mk. 9: 7; Lk. 9: 34. **137.** Lk. 9: 35. **138.** Mt. 17: 6, 7. **139.** Mt. 17: 8; Mk. 9: 8; Lk. 9: 36*a*. **140.** Mt. 17: 9; Mk. 9: 9. **141.** Mk. 9: 10; Lk. 9: 36*b*.

themselves they discussed his remark about rising from the dead, wondering what it could possibly mean. On another 142†
point they approached him.

"What about the scribes' teaching that Elijah must come before the Christ?"

"Elijah," he answered, "was indeed to come first and start 143†
a great moral revival. But I tell you that Elijah has come 144
already and men failed to recognise him, but worked their evil will on him, just as it was prophesied. And they'll do the 145
same to the Son of man. For what are the prophecies about the Son of man? Aren't they that he should endure great suffering and be mocked and rejected?"

Then the disciples realised that the Elijah he spoke of was 146
John the Baptist.

NOTES ON CHAPTER VIII

11. Lit.: "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."

19. Lit.: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life."

Seeth appears to mean with the eye of the mind and might be rendered contemplates. The phrase, "fixes his mind on," is intended to bring out this idea.

22. Lit.: "Except the Father which has sent me draw him." Draw appears to mean attract, not compel.

33. Lit.: "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

35. Lit.: "This is a hard saying; who can hear it?"

36. Lit.: "What and if ye shall see the Son of man ascend up where he was before?"

The connection of these words is somewhat difficult. If the phrase means actually see the Ascension, the suggestion is that the words "Would you still be offended?" are understood. If it means the whole of Christ's sufferings which led to the Ascension, the words,

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142. Mt. 17: 10; Mk. 9: 11. **143.** Mt. 17: 11; Mk. 9: 12*a*. **144.** Mt. 17: 12; Mk. 9: 13.
145. Mk. 9: 12*b*. **146.** Mt. 17: 13.

"Will not the sight of those sufferings—of your Messiah—offend you even more?" may be supplied.

42. Lit.: "Thou hast the words of eternal life."

44. Lit.: "And one of you is a devil."

48. See Note VII. 34.

50. Lit.: "For the Pharisees and all the Jews." The phrase, "and all the Jews," is believed to be not strictly correct in fact, and is usually considered a gloss or insertion by some later copyist. Here it has been included, but modified by the insertion of the word "stricter," which it is believed brings it into accord with the facts.

51. The episode of the washings before meals is not very clear as it stands in the original, and the words "ceremonially" and "ceremonial ablutions" have been inserted in an attempt to bring out the generally accepted meaning. No question of hygiene or cleanliness was at issue; the controversy was about Jewish ceremonial ablutions only. Such frequently had very little to do with cleanliness, and the pollution to be washed off after a visit to the markets was probably not physical dirt at all, but the coming in contact with Gentiles. But the matter goes deeper than this. Christ is attacking mere external rites and ceremonies and the traditions which had grown up apart from the law of Moses, and proclaiming that moral cleanliness is the real essential.

61. Lit.: "Every plant which my heavenly Father planted not, shall be rooted up." The exact meaning of plant is doubtful, but it is commonly taken to refer to false teaching.

68. Lit.: "This he said, making all meats clean." These words form a parenthesis in Mk. 7: 19, following the statement that food does not defile because it goes, not into the heart, but into the stomach. The additional words, "superseded the Mosaic distinction between clean and unclean food," have been added in the hope of bringing out the usually accepted sense.

70. See Note III. 91.

73. Lit.: "The lost sheep of the house of Israel."

77. Lit.: "O woman, great is thy faith." The word "woman" is omitted. See Note II. 85.

93. It is difficult to say whether this miracle and that described in Chapter VII. 104–117 are two separate occurrences or two accounts of a single event. Here it has been assumed that there were two different miracles.

94. Matthew says they took the boat to the borders of Magadan or Magdala, Mark to the parts of Dalmanutha. Neither of these places has been identified, but they are presumed to have been on the west side of the lake, because apparently Pharisees and Sadducees were there.

95. Lit.: (Matthew) "Now the Pharisees and Sadducees came, and tempting him asked him to show them a sign from heaven." (Mark) "And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him."

96*a*. Mt. 16 : 2, 3 are here omitted, as they are absent from several important manuscripts and are generally believed to have been a later interpolation. They read: "But he answered and said unto them, When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather today: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times."

96*b*. See Chapter VI. 94–97.

99. Lit.: "O ye of little faith."

104. Lit.: "He bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees."

This has been slightly expanded to bring out the generally accepted meaning.

113. Perhaps should be rendered, "You're the Messiah."

115. Lit.: "I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it."

A difficult passage upon which there has been much controversy.

(*a*) Jesus here plays upon the words Peter and rock, which in certain languages are the same. In Aramaic, in which they were probably spoken originally, the word is *Kepha*. In Greek it is *Petros* and *petra*. So in French : "Thou art *Pierre* and upon this *pierre*," etc.

(*b*) "On this rock I will build my church." Of this two interpretations have been suggested: (1) That the rock was Peter, who was to be the first or foundation member of the communion of believers which grew into the church; (2) that the rock was to be Jesus himself, in whose Messiahship Peter had just declared his belief in the words "Thou art the Christ, the Son of the living God."

(*c*) "The gates of Hades." Here again the words are open to two interpretations. The phrase is used in the Old Testament to mean

the place of the dead or simply death, and this may be its significance here. On the other hand, it may mean the powers of evil generally, in which case the interpretation may be that the church will survive the terrors at the end of the world. Another suggested interpretation for the whole passage is that the communion of believers is built on the fact that Jesus is the Christ of God—the Messiah—and that death will not be able to defeat it by holding him bound, that is, by preventing his resurrection.

116. Lit.: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

It is generally accepted that the keys symbolise administrative authority, and the binding and loosing represent pronouncements on the application of Christ's abstract teaching to concrete matters, which pronouncements would be ratified in heaven. Another suggestion offered by commentators is that the keys represent the power of excommunication: the right to admit into or exclude from the church. Also see Note 115 (*b*).

123. Lit.: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." Commentators explain that "deny" is stronger than merely to give up luxuries: it is to give up everything.

124. Lit.: "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it."

This passage may be intended to be understood literally. The rendering given is another interpretation.

126. Lit.: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels."

128. Lit.: "Till they see the kingdom of God come with power," or "Till they see the Son of man coming in his kingdom."

It has been assumed that this is a reference to Pentecost.

142. Lit.: "Why, then, say the scribes that Elijah must first come?" If Elijah was in heaven, how could he have come first?

143. Lit.: "Elijah indeed cometh, and shall restore all things, but I say unto you, that Elijah is come already."

CHAPTER IX

A Visit to Jerusalem

After coming down the mountain, Jesus, with Peter, James 1
and John, next day reached the remainder of the disciples.
They found them surrounded by great crowds and engaged 2
in an argument with certain scribes. The crowds were aston- 3†
ished to see Jesus and hurried up to greet him.

"What are you discussing with my disciples?" Jesus asked 4
the scribes.

One of the crowd came forward and fell on his knees.

."Master," he declared, "this is my son. I beg you to look 5
on him with pity, for he's my only child. He's dumb and 6
epileptic and suffers terribly. When the evil demon takes him
it throws him down on the ground. He moans and writhes in 7
his convulsions, grinds his teeth and foams at the mouth, and
when the fit's over he's completely exhausted. It was to you 8†
I brought him, and when you weren't here I entreated your
disciples to cure him, but they couldn't."

"Oh you wayward and unbelieving people!" Jesus returned. 9
"How long shall I be with you? How long must I bear with
you? Bring your son to me."

As they led the young man forward the demon saw 10
Jesus and immediately threw its victim into another fit. The
youth fell writhing in convulsions and foaming at the mouth.

"How long has he been like this?" Jesus asked the father. 11

."From childhood," the man answered. "Often the demon 12
has flung him into the fire or into water to kill him. If you can
do anything, have mercy and help us!"

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1. Mt. 17: 14*a*; Lk. 9: 37. **2.** Mk. 9: 14. **3.** Mk. 9: 15. **4.** Mk. 9: 16, 17; Mt. 17: 14*b*; Lk. 9: 38. **5.** Mt. 17: 15*a*. **6.** Mk. 9: 18*a*; Lk. 9: 39. **8.** Mt. 17: 16; Mk. 9: 18*b*; Lk. 9: 40. **9.** Mt. 17: 17; Mk. 9: 19; Lk. 9: 41. **10.** Mk. 9: 20; Lk. 9: 42*a*. **11.** Mk. 9: 21. **12.** Mt. 17: 15*b*; Mk. 9: 22.

13 ."*If* I can!" Jesus retorted. "My help is limited only by your faith."
14 ."I do believe!" cried the father. "Help me in spite of my weak faith!"
15 When Jesus saw that a crowd was gathering, he rebuked the evil demon.

"You deaf and dumb demon, I command you to come out of him and never to enter him again!"

16 After causing screams and a final convulsion the demon
17 came out, leaving the youth lying as if dead. Indeed most of the onlookers declared that he was dead. But Jesus
18 took him by the hand and raised him up. From that moment he was cured and Jesus gave him back to his father. Everyone present was awestruck at such a revelation of God's power.
19 When they went indoors the disciples spoke to Jesus in private.

"Why could we not drive out the demon?" they asked.

20† "Because your faith was not strong enough," he declared. "I can assure you that if you had faith as a grain of mustard seed, you could say to this mountain, 'Move from here and
21 go over there!' and it would do it. Indeed, nothing would be impossible to you. All the same, a demon of this kind can only be driven out by prayer.
22† ."Here is something else for you to remember. If two of you here on earth agree to pray for any special boon, my Father
23 in heaven will grant that prayer. For wherever two or three people meet together as followers of me, I myself will be there with them."

24† The miracles of Jesus had now become a source of wonder to all, and he grew increasingly anxious to keep his movements
25 secret. He therefore left the district and passed into Galilee. There he continued to teach his disciples, repeating his earlier warning.

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13. Mk. 9: 23. **14.** Mk. 9: 24. **15.** Mk. 9: 25; Lk. 9: 42*b*; Mt. 17: 18*a*. **16.** Mk. 9: 26. **17.** Mk. 9: 27. **18.** Mt. 17: 18*b*; Lk. 9: 42*c*, 43*a*. **19.** Mt. 17: 19; Mk. 9: 28. **20.** Mt. 17: 20. **21.** Mt. 17; 21; Mk. 9: 29. **22** Mt. 18: 19. **23.** Mt. 18: 20. **24.** Lk. 9: 43*b*; Mk. 9: 30. **25.** Mt. 17: 22.

."Attend to this carefully," he told them. "The Son of man 26
is going to be handed over to the authorities. They'll execute
him, but after three days he'll rise again."
Though the disciples did not understand what he meant— 27
indeed this was veiled from them lest they should—they
were greatly distressed. But they were afraid to ask him to
explain.
When they reached Capernaum the collectors of the temple 28†
tax approached Peter.
"Doesn't your master pay the tax?" they asked.
"Certainly he does," Peter answered. 29
He went indoors, but before he could speak Jesus greeted him.
."Tell me what you think, Simon. From whom do earthly 30†
rulers receive customs and taxes? From their own race or from
subject aliens?"
"From subject aliens," answered Peter. 31
"Therefore their own race goes free. But so that we don't
give any cause of offence, go down to the lake and cast a line.
.Take up the first fish to be hooked and open its mouth. There 32†
you'll find the money needed. Give it to the collectors for us
both."

While they were still indoors Jesus turned to the disciples. 33
"What were you arguing about along the road?" he asked.
To this they made no reply, for their dispute had been as 34†
to which of them ranked highest in the kingdom of heaven.
Jesus, realising what was in their minds, sat down and called 35
them round him.
"If anyone tries to be first," he told them, "he'll be the last
of all and the servant of all."

"Who then ranks highest in the kingdom of heaven?" they 36
asked him.
For answer he beckoned over a little child and stood him by
his side in the middle of them all.

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26. Mk. 9: 31; Lk. 9: 44; Mt. 17: 23. **27.** Mk. 9: 32; Lk. 9: 45. **28.** Mt. 17: 24; Mk. 9: 33*a*.
29. Mt. 17: 25. **31.** Mt. 17: 26, 27. **33.** Mk. 9: 33*b*; Lk. 17: 1*a*. **34.** Mk. 9: 34; Lk. 9: 46.
35. Mk. 9: 35; Lk. 9: 47. **36.** Mt. 18: 1, 2; Mk. 9: 36*a*.

37 "I tell you," he declared, "that unless you change your out-
look and become like little children, you won't enter the king-
38 dom of heaven at all. The man who cultivates the childlike
mind, that's the man who will rank highest in the kingdom of
39† heaven." He took the child up in his arms and went on:
"Whoever for my sake takes a little child like this to his heart,
takes me to his heart, indeed not me only, but him who sent
40 me also. The one among you who considers himself of least
importance, he's the one who ranks first."
41 "Master," said John, "we saw a man driving out demons
in your name, and we tried to prevent him because he hadn't
joined our company."
42 "Don't try to prevent him," Jesus returned, "for no one
who can perform a miracle in my name can easily speak against
43 me, and whoever is not against us is for us. I can assure you
that whoever gives you even a drink of water because you are
44† Christ's won't fail to receive his reward. But it's far otherwise
with whoever puts a hindrance in the way of one of these
45 simple humble people who trust in me. It would be better for
him if a great millstone were tied to his neck and he were sunk
in the depths of the sea. So see to it that you yourselves are
46† guiltless. Pitiful indeed is a world which hinders those who
would live rightly! Such hindrances there must be, but it will
47† go hard with those who are responsible! So never look down
† on these humble people, for I assure you that their angels are
continually in the presence of my Father who is in heaven."

48† Peter stepped forward.
"How often, Master," he asked, "am I to forgive a person
if he injures me? Up to seven times?"
49 ."Seven times?" returned Jesus. "No! More like seventy
times seven! If your acquaintance injures you, go to him in
50 private and explain your grievance. If he expresses regret, for-

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37. Mt. 18: 3. **38.** Mt. 18: 4. **39.** Mk. 9: 36*b*, 37; Mt. 18: 5; Lk. 9: 48. **41.** Mk. 9: 38; Lk. 9: 49. **42.** Mk. 9: 39, 40, 41; Lk. 9: 50. **44.** Mt. 18: 6; Mk. 9: 42; Lk. 17: 2. **45.** Lk. 17: 3*a*. **46.** Mt. 18: 7; Lk. 17: 1*b*. **47.** Mt. 18: 10. **48.** Mt. 18: 21. **49.** Mt. 18: 15, 22; Lk. 17: 3*b*. **50.** Lk. 17: 4.

give him. So you'll make a friend. Even if this should happen seven times in one day, always overlook it if he expresses regret.

"But if he won't listen to you, go again with two or three 51
others, so that there may be witnesses of what passes between
you. If he still won't give you satisfaction, report the affair to 52
the church elders. If he refuses to hear even them, you may
treat him as a pagan or an open sinner. For I assure you that 53†
if you here on earth pronounce permission or prohibition in
any direction, your decision will be ratified in heaven.

"In this connection the kingdom of heaven may be com- 54
pared to a master who wished to balance accounts with his
servants. In the course of his settlement a servant was brought 55
before him who owed him over two million pounds. The 56
man could not pay and his master ordered him to be sold in
respect of the debt, together with his wife and children and
all that he had. So the servant fell down before him and 57
humbly implored mercy.

" 'Master!' he begged, 'only grant me time and I'll pay!'

"At this the master, feeling sorry for him, released him from 58
slavery and forgave him the entire debt.

"After the interview the servant met one of his fellow- 59
servants who owned him four pounds.

" 'Pay me what you owe!' he shouted, and seized him by
the throat.

"The fellow-servant fell down before him. 60

" 'Only grant me time!' he implored, 'and I'll pay!'

."But he would not. He took proceedings against him and 61
had him thrown into prison till he should pay everything
due.

"When the other servants heard of it they were indignant 62
and reported the whole affair to their master. So the master
called the servant back into his presence.

." 'You iniquitous man!' he upbraided him. 'I forgave you 63
all that huge debt to me because of your intreaties. Should not 64

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51. Mt. 18: 16. **52.** Mt. 18: 17. **53.** Mt. 18: 18. **54.** Mt. 18: 23. **55.** Mt. 18: 24.
56. Mt. 18: 25. **57.** Mt. 18: 26. **58.** Mt. 18: 27. **59.** Mt. 18: 28. **60.** Mt. 18: 29.
61. Mt. 18: 30. **62.** Mt. 18: 31, 32. **64.** Mt. 18: 33.

you have had the same mercy on your fellow-servant as I had on you?'

65 "The master was very angry and sentenced the man to be
66 punished till he should pay every penny of his debt. And this is what my heavenly Father will do to you, if you don't from
67 your hearts forgive your fellow-men. So see that you keep the salt of a purifying fire burning within you, that your relations together may be those of brothers."

68 When Jesus had finished this talk he left the district.

69 The Jewish Feast of Tabernacles or Harvest Festival was now imminent. Jesus' brothers, who did not themselves believe in his claims, approached him.

70† "You should go to Judea," they urged him, "so that your
71 disciples there may see what you can do. No one performs his masterpieces in obscurity, not if he wants to be publicly known. Since you can work these miracles, let the outside world see them."

72† "My time for making my public manifestation hasn't yet come," returned Jesus, "though you can advertise yourselves
73 whenever you want to. The world can't hate you, but it hates
74 me because I declare that its practices are evil. You go on to the festival. I'm not going up yet, because, as I say, my time has not yet fully come."

75 Jesus waited on in Galilee till his brothers had gone. He was determined to follow them to Jerusalem, for he realised that
76† the time of his trial was coming closer. But he wished to keep his journey as secret as he could, so he avoided the ordinary Jordan route, passing instead through Samaria.

77 As he reached a village on the borders of Galilee and Samaria he saw ten lepers standing in the distance in isolation.

78† "Jesus! Master!" they shouted. "Have pity on us!"

"Go," Jesus returned, "and show yourselves to the priests."

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65. Mt. 18: 34. **66.** Mt. 18: 35. **67.** Mk. 9: 50*b*. **68.** Mt. 19: 1*a*; Mk. 10: 1*a*. **69.** Jn. 7: 2, 3, 5. **71.** Jn. 7: 4. **72.** Jn. 7: 6. **73.** Jn. 7: 7. **74.** Jn. 7: 8. **75.** Lk. 9: 51; Jn. 7: 9, 10*a*; Mt. 19: 1*b*. **76.** Jn. 7: 10*c*. **77.** Lk. 17: 11, 12. **78.** Lk. 17: 13, 14.

.As they went they were completely cured. But one of them, 79
a Samaritan, when he saw what had happened, turned back,
shouting his praises to God. Reaching Jesus, he fell on his face 80
at his feet and poured out his thanks.

"Were there not ten cured?" Jesus commented, "but where 81
are the nine? Is this foreigner the only one who comes back to
give thanks to God?" .He turned to the man. "You may get 82
up and go on your way. Your faith has cured you."

To prepare for his accommodation in Samaria Jesus sent 83
messengers in advance. These began making ready in one of
the Samaritan villages. But when the inhabitants found that 84†
Jesus was going to Jerusalem, they refused to give him shelter.
James and John were indignant.

"Master!" they cried, "will you let us call down fire from 85
heaven to burn them up?"

For this Jesus rebuked them and they all went to another 86
village.

As they passed along a scribe came up. 87

"Master," he said, "I'll follow you wherever you go."

"Foxes have burrows and birds have roosts," returned Jesus, 88
"but the Son of man has nowhere that he can lie down and sleep."

He turned to another of those present. 89

"Follow me," he invited him.

"Let me first go and bury my father," replied the man.

"Leave the dead to bury their own dead," Jesus advised, 90†
"and do you go and preach the coming of the kingdom of God."

Another man came up. 91

"I'll follow you, Master. But let me go home first and say
goodbye to my friends."

"No one," Jesus declared, "who puts his hand to the plough 92
and then looks back is any use to the kingdom of God."

Continuing their journey, they presently reached Judea, and 93†

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79. Lk. 17: 15. **80.** Lk. 17: 16. **81.** Lk. 17: 17, 18. **82.** Lk. 17: 19. **83.** Lk. 9: 52.
84. Lk. 9: 53, 54. **86.** Lk. 9: 55, 56. **87.** Mt. 8: 19; Lk. 9: 57. **88.** Mt. 8: 20; Lk. 9: 58.
89. Lk. 9: 59; Mt. 8: 21. **90.** Mt. 8: 22; Lk. 9: 60. **91.** Lk. 9: 61. **92.** Lk. 9: 62.
93. Mt. 19: 1*c*; Mk. 10: 1*b*; Lk. 10: 38.

approaching Jerusalem, arrived at the village of Bethany. There a woman named Martha welcomed him to her house.
94 She had a sister called Mary, and while she laboured with the preparation of a meal, Mary sat with Jesus, listening humbly to what he had to say.

95 At last Martha, exasperated, complained to Jesus.

"Master, don't you notice that my sister's leaving me to do all the work? I wish you'd tell her to help me."

96† "Martha, Martha," Jesus answered, "you're anxious and troubled about preparing a banquet. But one dish only is necessary. What Mary has chosen is good and she mustn't be deprived of it."

97† In due course Jesus arrived at the festival, still travelling unobtrusively. The Jewish authorities began searching for him, for there was a lot of whispering about him among the people.
98† Some said, "He's a good man," others, "No, he's leading everyone astray." But no one spoke openly about him for they were afraid of the hierarchy.

99 Towards the middle of the festival Jesus went to the temple and began to preach. His learning amazed the Jews.

100† "Where did this fellow get his knowledge," they asked one another, "seeing he never attended the rabbis' schools?"

101† "My doctrine," Jesus answered them, "does not originate
102 with me, but comes to me from God who sent me. If anyone resolves firmly to do God's will, he'll come to know beyond any doubt whether my doctrine is from God or whether I
103† speak on my own authority. Whoever speaks on his own authority is merely seeking self-glorification, but the person who works for the honour of his principal is honest and with-
104† out ulterior motive. Didn't you get your law from Moses? Well, you habitually break Moses' law yourselves, so if you think I break it too, why are you trying to kill me for that?"

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94. Lk. 10: 39, 40. **96.** Lk. 10: 41, 42. **97.** Jn. 7: 10*b*, 11, 12. **98.** Jn. 7: 13.
99. Jn. 7: 14, 15. **101.** Jn. 7: 16. **102.** Jn. 7: 17. **103.** Jn. 7: 18. **104.** Jn. 7: 19.

."You're mad," answered the crowds. "Who's trying to kill 105
you?"

"I cured a sick man on the Sabbath day and all of you were 106†
incensed. Now Moses gave you the rite of circumcision, 107
though as a matter of fact it did not originate with him but
with the patriarchs. On the Sabbath you carry out circum-
cisions. If then you circumcise on the Sabbath day in order to 108
keep Moses' law, why do you resent so bitterly my having
cured a man on the Sabbath? Don't make superficial judge- 109†
ments: weigh everything with justice."

At this the talk grew. 110

"Isn't this the man they're trying to kill?" asked some of the
citizens of Jerusalem. "Yet here he is preaching openly and
they do nothing about it! Can the authorities have found out 111
that he really is the Christ? But no; when the Christ comes no 112†
one will know his parentage, but we know all about this man's
family."

.Jesus paused in his sermon. "Yes," he called out, "you know 113†
me and you know my family, but you don't know about my
mission. I haven't come here on my own initiative: I have 114
been sent, and sent by One who is supreme over all. You
don't know him, but I know him, because I have come from
him."

On this the authorities were more anxious to arrest him than 115
ever, but no one actually moved against him, because the
appointed time for that had not arrived. On the other hand 116
many of the common people believed in him.

"When the Christ comes," they asked one another, "will
he perform more miracles than this man?"

These remarks coming to the ears of the Pharisees, they and 117
the chief priests sent officers to arrest him.

"I'll remain with you for a little longer," Jesus told 118†
the officers, "after which I'll return to him who sent
me. You'll look for me then, but unhappily for you, you'll 119

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105. Jn. 7: 20. **106.** Jn. 7: 21. **107.** Jn. 7: 22. **108.** Jn. 7: 23. **109.** Jn. 7: 24.
110. Jn. 7: 25, 26. **112.** Jn. 7: 27. **113.** Jn. 7: 28, 29. **115.** Jn. 7: 30. **116.** Jn. 7: 31.
117. Jn. 7: 32. **118.** Jn. 7: 33. **119.** Jn. 7: 34.

not find me! Where I'll have gone you won't be able to follow."

120 The authorities discussed this reply among themselves.

"Where will he go that we can't find him?" they wondered. "Will he go to the Jewish colonies among
121 the Gentiles and preach to the Gentiles? What on earth does he mean by saying we'll look for him but won't be able to find him, and that we can't follow where he goes?"

122 On the last and greatest day of the festival Jesus took up his stand and called out: "If anyone is suffering from thirst let him come to me, and whoever believes in me, let him drink!
123† For as the Scripture says, from the hearts of those who trust in me, rivers of living water will flow."

124† By this Jesus referred to the Spirit which those who trusted in him would receive, though it would not be given until he had passed on through suffering into his glory.

125† When the crowds heard his teaching, some said, "This is certainly the Prophet, the forerunner of the Messiah!"

126 "No!" cried others, "it's the Christ himself!"

127 "Is the Christ to come from Galilee?" demanded still others. "Doesn't the Scripture say he's to come from David's descendants and from Bethlehem, David's town?"

128 .So a dissension grew up about him among the people. Some wished him taken into custody, but no one made an actual move against him.

129 In the meantime the officers charged with his arrest returned to the chief priests and scribes.

130 "Why haven't you brought him?" they were asked.

"No one ever spoke like this man!" they protested.

131† "Have you been taken in too?" the Pharisees retorted angrily. "Have any of the authorities or of the orthodox party believed in him? A curse on this rabble which doesn't know its own law!"

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120. Jn. 7: 35. **121.** Jn. 7: 36. **122.** Jn. 7: 37. **123.** Jn. 7: 38. **124.** Jn. 7: 39
125. Jn. 7: 40. **126.** Jn. 7: 41. **127.** Jn. 7: 42. **128.** Jn. 7: 43, 44. **129.** Jn. 7: 45
130. Jn. 7: 46. **131.** Jn. 7: 47, 48, 49.

"But does our law condemn a man unheard and without 132
establishing the facts?" expostulated one of the Council, that
Nicodemus who earlier had gone to see Jesus under cover of
darkness.

."Are you another Galilee fanatic?" they jeered. "Look up 133
your Scriptures, for out of Galilee comes no prophet!"

In the evening when everyone went home Jesus retired to 134
the Mount of Olives. But he returned early next morning to
the temple. The people crowded round him and, sitting down, 135
he began to preach to them.

While he was there the scribes and Pharisees set a trap for 136
him, hoping he would commit himself and give them a charge
against him. They brought in a woman and stood her up be-
fore everyone.

"Master," they said, "this woman was found in the very act 137†
of committing adultery. According to Moses' law she should
be stoned to death. But what do you say?"

.Jesus ignored them. Stooping down, he wrote with his finger 138†
on the pavement. But when they persisted with their question
he raised himself up.

"Whoever among you has never sinned, let him throw the 139
first stone."

.Again he stooped and wrote on the ground. His hearers, 140
being convicted by their own consciences, began to slip away.
Beginning with the eldest, they went out one by one till all 141
had gone. When Jesus at last straightened himself up, only
the woman was left.

."Where are your accusers?" he asked. "Has no one con- 142†
demned you?"

"No one, sir," she answered.

."I don't condemn you either," he returned. "Go, and avoid 143
sin for the future."

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132. Jn. 7: 50, 51. **133.** Jn. 7: 52. **134.** Jn. 7: 53; 8: 1, 2. **136.** Jn. 8: 3, 6*a*. **137.** Jn. 8: 4, 5.
138. Jn. 8: 6*b*, 7. **140.** Jn. 8: 8, 9. **141.** Jn. 8: 10. **143.** Jn. 8: 11.

NOTES ON CHAPTER IX

3. Lit.: "And straightway all the multitude, when they saw him, were greatly amazed."

No explanation of this surprise is given in the text. One suggestion is that the scribes had told the people that Jesus, afraid of the growing opposition, had fled and would not return. This, of course, is pure hypothesis.

8. Lit.: "Master, I brought unto thee my son, which hath a dumb spirit . . . and I spake to thy disciples that they should cast it out; and they were not able."

The text does not actually state that the man had brought his son to Jesus and that it was because of Jesus' absence that he asked the disciples to heal him, but this appears to be the meaning intended.

20. To remove a mountain was a proverbial expression in Christ's time for accomplishing something of great difficulty. It does not seem necessary to take the words literally.

22. These verses, Mt. 18: 19, 20, come in that Gospel text after Mt. 18: 18, i.e. at verse 53 in this book. Most commentators agree that they are there as an interpolation, and as they seem to break the orderly sequence of the argument, the liberty has been taken of transferring them to this point. It is not suggested, of course, that this was their original place.

Second verse lit.: "Where two or three are gathered together in my name, there am I in the midst of them."

24. It is not clear whether Jesus was anxious to keep his movements secret to avoid trouble with Herod and the Pharisees, or to obtain the necessary freedom from the crowds to enable him to prepare his disciples for what was coming at Jerusalem. Possibly both motives operated.

28. The temple tax was a capitation tax of about 1*s.* 4½*d.* levied on every male Jew above the age of nineteen.

30. Lit.: "The kings of the earth, from whom do they receive toll or tribute? from their sons or from strangers? . . . Therefore the sons are free."

A difficult passage. Toll and tribute represented customs and a capitation tax—indirect and direct taxation. "Sons" may mean either families or the ruler's own race, while "strangers" may mean either those outside their families or subject aliens. The moral may be that while ordinary Jews should pay this tax, believers in Christ should be

free; yet in order not to outrage those who did not appreciate this, the money should be paid. This interpretation is, however, doubtful.

32. Few believe that this should be taken literally. It is usually considered to be an oriental way of saying: "You're a fisherman. Go catch a fish, sell it, and what you get will pay the tax."

34. Lit.: "For they had disputed one with another in the way, which was the greatest."

The text at this point does not contain the words "in the kingdom of heaven," but these have been added from the parallel passage in Mt. 18: 1, given here in verse 36.

39. Lit.: "Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me." This passage may refer to children, but another suggested meaning is that whoever appreciates humility and service in men, appreciates the character of Christ, and more than that, the very nature of God.

44. Lit.: "But whosoever shall cause one of these little ones that believe on me to stumble . . ."

This passage again (see Note 39) may refer to children, but the more common view is that it means humble and perhaps weak followers of Christ. The phrase, "But it's far otherwise," has been inserted as an attempt to clarify the connection with the previous verse.

46. Lit.: "Take heed to yourselves." "Woe unto the world because of occasions of stumbling."

47*a*. See Note 44.

47*b*. Lit.: "In heaven their angels do always behold the face of my Father."

48. Lit.: "If thy brother sin against thee."

The word brother is variously understood. Some commentators consider it means a fellow-apostle, others a fellow-believer or member of the church. Still others hold that it refers to any person with whom a man comes in contact in daily life. This latter has been adopted here, as being more in accordance with Christ's general teaching, though admittedly the reference to the elders of the church does point to the meaning of fellow-believers.

53. Lit.: "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven."

Some commentators consider that this passage refers to the power

of the church to excommunicate and offer absolution, others that the ruling of the church on points of doctrine and conduct will be ratified in heaven. See Note VIII. 116.

70. Lit.: "Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world."

72. Lit.: "My time is not yet come: but your time is alway ready."

A difficult passage. The text has been slightly expanded to bring out one of the meanings suggested.

76. Lit.: "He also went up unto the feast, not openly, but as it were in secret."

The exact meaning is not certain. The usual route for pilgrim caravans was down the east bank of the Jordan, and this may mean (*a*) that he went by the other route through Samaria, or (*b*) by the Jordan route after the caravans had passed, or (*c*) simply that on his way he avoided the publicity of preaching. Here (*a*) has been assumed, as it fits in with his rejection in a Samaritan village.

78. According to the Jewish law the priest was also the sanitary officer, and a cure could not be established without his certificate.

84. It is commonly held that this refusal was not for personal reasons, but from hatred of the Jewish nation and customs, i.e. because Jesus was going to the festival at Jerusalem.

90. Lit.: "Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." As it seems unlikely that Christ would have objected to such an errand, it has been suggested that the man's remark was a proverb indicating the carrying out of personal business, though admittedly such a saying is not known. Christ's reply seems to mean: "Don't become so absorbed in the past as to overlook present duties."

93. The text does not say this village was Bethany. This has been assumed, as we are told later that Bethany was where Mary and Martha lived.

96. Lit.: "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

A somewhat difficult passage. It may mean that Martha was fussing about material matters while Mary concentrated on spiritual,

or that Martha was house-proud, worrying about a meal of several dishes, whereas one would be ample. With this reading Jesus is merely defending Mary, not blaming Martha or making a comparison between them.

97. Lit.: "Then the Jews sought him."

Jews is usually taken to mean Jewish authorities.

98. Lit.: "For fear of the Jews." See Note 97.

100. Lit.: "How knoweth this man letters, having never learned?"

The ordinary way of education was to attend the rabbis' schools. Apparently they believed that Christ had not done so.

101. Lit.: "My doctrine is not mine, but his that sent me."

103. Lit.: "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

The passage can also be interpreted as referring to Christ alone, meaning that as he was working for the honour of him who sent him, the truth of his message was therefore divinely guaranteed.

104. Lit.: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?"

The passage has been expanded to bring out the usually accepted meaning.

106. "I have done one work, and ye all marvel."

It is usually accepted that the one work was the healing of the impotent man at Bethesda, also that the astonishment or disapproval was because the cure was made on the Sabbath day. In an attempt to clarify the passage the nature of the work and cause of the astonishment have been stated.

109. Lit.: "Judge not according to the appearance, but judge righteous judgement."

112. Lit.: "Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is."

The view that this refers to human parentage is widely held and is here put forward, but it cannot be stated with certainty.

113. Lit.: "Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me."

For rendering "whence I am" as "my family," see Note 112. "He hath sent me," he being unknown to the hearers, has been rendered "you don't know about my mission." "He that sent me

is true" or real, apparently means perfect. It has—perhaps incorrectly—been rendered "supreme over all" to indicate God's perfect fitness to send Christ. The passage is obscure and the interpretation given is only one among others.

118. Lit.: "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come."

The original does not say that Christ's words were addressed to the officers and through them to the Pharisees and chief priests, but this seems to follow from the context. The passage is generally taken to mean, not that officers would look for Jesus to arrest him, but that those wanting his arrest would later seek his mercy and help, which they would not find. In an attempt to bring out this meaning, the words "but unhappily for you" have been inserted.

123. Lit.: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

A difficult passage which may mean either that the rivers of living water will flow from Christ, or from those who believe in Christ. The latter view is here put forward. Cf. Chap. III. 29.

124. Lit.: "(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

125. Lit.: "Of a truth this is the Prophet." The words, "the forerunner of the Messiah," have been added to indicate to which prophet the people were referring. See Deut. 18: 15.

131. Lit.: "Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed."

137. If Jesus had said the woman was not to have been stoned, his questioners could have declared he was undermining Moses' law. If he had decided against her, they could have accused him to Pilate of flaunting the Roman authority, which alone could inflict the death sentence.

138. This has been explained as an action indicating that no answer would be given. Others hold that it was a reminder of the tables of stone written with the finger of God and given to Moses on Mount Sinai, i.e. if they should succeed in getting him to minimise the sin of adultery, there was still the prohibition of murder.

142. Lit.: "Woman, where are those thine accusers?" The word "woman" is omitted. See Note II. 85.

CHAPTER X

The Jews' Growing Antagonism

After this Jesus resumed his address. 1†

"I am the light of humanity," he declared. "Whoever follows me will not live in the darkness of moral evil, but will have the direction of an inner light."

"Now you're testifying about yourself," the Pharisees 2
objected. "Such evidence is not valid."

"Although I am speaking about myself," Jesus insisted, "my 3†
testimony is valid. For I know that I came from God and that I'm going to return to him, but you know neither of these truths. You judge me by my outward appearance, but I am 4†
not here to judge. But even where I do judge, my judgement †
is sound, for it is not mine alone, but mine based on that of the Father who sent me. And as to evidence, your Scriptures 5
tell you that the testimony of two witnesses is valid. Well, I bear witness to myself, and the Father who sent me bears it also."

"Where is your Father?" they asked. 6

"You know neither me nor my Father," declared Jesus, "for if you knew me, you'd know him too."

This interchange took place at the treasury in the temple. 7
The time for Jesus' sacrifice not yet having come, no one attempted to interfere with him and he went on:

."I am going away and you can't follow me. In vain you'll 8†
seek my aid; in your sinful state you'll die."

"Is he going to commit suicide?" the Jews said to one 9†
another. "Is that what he means by saying we can't follow him?"

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1. Jn. 8: 12. **2.** Jn. 8: 13. **3.** Jn. 8: 14. **4.** Jn. 8: 15, 16. **5.** Jn. 8: 17, 18; Deut. 19: 15.
6. Jn. 8: 19. **7.** Jn. 8: 20, 21. **9.** Jn. 8: 22.

10† "You," continued Jesus, "have an earthly origin, but I come
from above. You live for the things of this world, as I do not.
11 .That's why I said that you would die in your sinful state. If
you don't trust in me as your saviour, this certainly will be
your fate."
12 ."You!" sneered the Jews. "Who are you?"
13† ."That's what I've been telling you all the time. I have a
good deal to say about you and to condemn in you, but my
message to humanity is what I have heard from him who
sent me, who is truth itself."
14 They did not realise that he was speaking of the Father, so
Jesus went on:
15† "When you have lifted up the Son of man on the cross, then
you'll know that I am the Christ, that I don't act on my own
responsibility, and that I preach what I have been taught by
16 my Father. .He who sent me remains present with me. The
Father has not left me alone, for on every occasion I carry out
his will."

17 As a result of these remarks many people believed in Jesus.
To these he continued:
18 "If you systematically carry out my teaching, you will
become my genuine disciples. You will come to know the
truth, and the truth will set you free."
19 ."We're Abraham's descendants," they returned. "We're
nobody's slaves. So what do you mean by saying we'll be set
free?"
20 "I can assure you," Jesus answered, "that everyone who
21† habitually commits sin is the slave of sin. A slave has no
security or permanent place in his master's house, but the
22 master's son enjoys these by right. If then the Son sets
23† you free, your liberty is absolutely assured. You are
Abraham's descendants I know, and yet you have followed
24† my teaching so little that you wish to kill me. I teach what

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10. Jn. 8: 23 **11.** Jn. 8: 24. **12.** Jn. 8: 25. **13.** Jn. 8: 26. **14.** Jn. 8: 27. **15.** Jn. 8: 28.
16. Jn. 8: 29. **17.** Jn. 8: 30, 31. **18.** Jn. 8: 32. **19.** Jn. 8: 33. **20.** Jn. 8: 34.
21. Jn. 8: 35. **22.** Jn. 8: 36. **23.** Jn. 8: 37. **24.** Jn. 8: 38.

I have learnt from my Father, but your actions are inspired by your father."

"Our father is Abraham," the people insisted. 25

"If you were Abraham's children you would act as he did. 26† But now you want to kill me, a man who told you the truth, that truth which God revealed to me. That's not like the 27 action of Abraham. No, it's the actions of your spiritual father that you copy."

."If you're talking spiritually we have a clean record. Our 28† father is the one God!"

"If God were your Father," Jesus returned, "you'd love me, 29† for I originated with God and came here from him. I did not even come on my own initiative, he sent me. Why is it that 30† you can't accept my teaching? I'll tell you: it's because of your moral character. You take after your spiritual father, the Devil, 31† and you are willing to gratify your evil desires as he does. From the beginning he has been a destroyer of mankind. .He 32† does not hold to the truth, because he is false throughout. Lying is part of his nature, for he is a liar and the father of liars. But because I tell you the truth you don't believe me. 33 .Which of you can convict me of sin? Very well, if I'm honest 34† I tell the truth, so why don't you believe me? It's because you 35† are not God's children, for whoever is a child of God accepts God's message."

"No wonder we call you a Samaritan and a madman!" re- 36† turned the Jews.

"I am not mad," protested Jesus, "but I honour my Father, 37† while you dishonour him through me. It's not that I want 38† praise for myself, that is in my Father's hands and he gives what is just. I solemnly assure you that whoever carries out my 39† teaching will never suffer death."

"Now we know that you really are mad," retorted the Jews. 40 "Abraham is dead, and the prophets, and yet you say that whoever carries out your teaching will never suffer death.

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25. Jn. 8: 39. **26.** Jn. 8: 40. **27.** Jn. 8: 41. **29.** Jn. 8: 42. **30.** Jn. 8: 43.
31. Jn. 8: 44. **33.** Jn. 8: 45. **34.** Jn. 8: 46. **35.** Jn. 8: 47. **36.** Jn. 8: 48.
37. Jn. 8: 49. **38.** Jn. 8: 50. **39.** Jn. 8: 51. **40.** Jn. 8: 52.

41 Are you greater than our ancestor Abraham who is dead? And the prophets who are dead? Who do you think you are?"

42 "If I were praising myself," Jesus answered, "my praise would amount to nothing. It's my Father who honours me,
43 my Father whom you declare is your God. All the same you haven't known him, though I know him. If I were to say I didn't know him I should be a liar like you. But I do know
44† him and carry out his commands. Abraham was overjoyed when he looked forward to my coming, and he has seen it and been satisfied."

45 "You're not fifty years old," the Jews retorted, "and do you claim to have seen Abraham?"

46† "I declare to you," Jesus asserted, "that before Abraham was born, I am."

47† At this they picked up stones to hurl at him, but Jesus, mingling with the crowd, managed to evade them. He left the temple and the immediate district.

48 As Jesus was passing along one Sabbath day he saw a man who had been blind from his birth. The disciples called attention to him.

49 "Who committed the sin, Master," they asked, "which caused him to be born blind? The man himself or his parents?"

50† "Neither the man nor his parents sinned," Jesus answered, "but to help him in his blindness is to do God's work."

51 With that he spat on the ground, and kneading the clay and saliva into ointment, he applied it to the man's eyes.

52 "Go," he told him, "and wash that off in the Pool of Siloam," a name which means "Sent."

So the man went and washed his eyes. Presently he returned, seeing perfectly.

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41. Jn. 8: 53. **42.** Jn. 8: 54. **43.** Jn. 8: 55. **44.** Jn. 8: 56. **45.** Jn. 8: 57. **46.** Jn. 8: 58.
47. Jn. 8: 59. **48.** Jn. 9: 1, 14. **49.** Jn. 9: 2. **50.** Jn. 9: 3. **51.** Jn. 9: 6.
52. Jn. 9: 7.

At this his neighbours and those who knew him by sight 53
asked, "Isn't this the man who used to sit and beg?"
"Yes, it's he," some answered. 54
"It's not he," declared others, "but it's like him."
"Yes, I'm the man," asserted the beggar himself.
"Then how did you receive your sight?" they asked him. 55
"That man Jesus made ointment out of clay and put it on 56
my eyes and told me to go and wash it off in the Pool of
Siloam. I went and washed and suddenly I could see."
"Where is he now?" they went on. 57
"I don't know," returned the man.
The neighbours then brought him to the Pharisees, this man 58
who till then had been blind. The Pharisees also asked him how
he had obtained his sight.
"He put clay ointment on my eyes and I washed it off and 59
now I can see," the man repeated.
"This healer can't be from God," some of the Pharisees 60
declared, "for he doesn't keep the Sabbath."
"How could a bad man work such miracles?" others pro-
tested.
This having developed into an argument, they again called 61
the blind man.
"What do you say about him, seeing that he has given you
your sight?"
"He's a prophet," the man asserted.
The Jews however did not believe the story that he really 62
had been blind and had received his sight. So they called the
man's parents.
"Is this your son?" they demanded, "the son you say was 63
born blind? If so, how is it that he can now see?"
"We know it's our son all right," the parents answered, 64
"and that he was born blind. But how it comes that he can
now see, we don't know. Nor do we know who has cured 65
him. He's of age; ask him. He can answer for himself."

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53. Jn. 9: 8. **54.** Jn. 9: 9. **55.** Jn. 9: 10. **56.** Jn. 9: 11. **57.** Jn. 9: 12. **58.** Jn. 9: 13, 15.
60 Jn. 9: 16. **61.** Jn. 9: 17. **62.** Jn. 9: 18. **63.** Jn. 9: 19. **64.** Jn. 9: 20, 21.

66 His parents said that he was of age and to ask him, because they were afraid of the hierarchy, who had decided to excommunicate anyone admitting that Jesus was the Christ.

67† So the Jews again called the man.

"Honour God by speaking the truth," they adjured him. "We know that this man is an evil liver."

68 "Whether he's an evil liver or whether he isn't, I don't know," declared the man. "But one thing I do know: I was blind and now I see."

69 ."But what did he do to you?" they persisted. "How did he cure your sight?"

70 "I've told you already," the man returned, "and you wouldn't believe me. So why do you want to hear it again? Are you going to be his disciples yourselves?"

71 "You're his disciple!" the Jews stormed at him, "but we're Moses' disciples. We know that God spoke to Moses, but as for this fellow, we don't know where he comes from!"

72 ."Well, that's a nice admission!" retorted the man. "He's given me my sight and yet you don't know where he comes
73 from! .Everyone knows God doesn't listen to evil doers. He
74 hears devout people who obey his orders. In all time there's no record of anyone giving sight to a man born blind. If this man wasn't from God, he could do nothing."

75 "Are you, you born reprobate, trying to teach us?" they shouted and turned him out.

76 Jesus heard what had happened and found the man.

"Do you," he asked him, "believe in the Son of God?"

77 ."Who is he, sir?" the man answered. "Tell me, so that I may believe in him."

"You've seen him," Jesus declared, "and he's now talking to you."

78 "Master!" cried the man, "I do believe!" and he worshipped him.

79† "It was that justice might be done that I came into this

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66. Jn. 9: 22, 23. **67.** Jn. 9: 24. **68.** Jn. 9: 25. **69.** Jn. 9: 26. **70.** Jn. 9: 27.
71. Jn. 9: 28, 29. **72.** Jn. 9: 30. **73.** Jn. 9: 31. **74.** Jn. 9: 32, 33 **75.** Jn. 9: 34.
76. Jn. 9: 35. **77.** Jn. 9: 36, 37. **78.** Jn. 9: 38. **79.** Jn. 9: 39.

world," Jesus went on, "so that those who realise their spiritual † blindness might be enlightened, and those who pride themselves on their superior insight might learn their blindness."

Some of the Pharisees overheard this. 80

"Do you mean that we're blind?" they asked.

"If you were blind," Jesus told them, "no blame could 81† attach to you, but since you declare that you can see, you still bear your sins."

Jesus continued with an allegory. 82

"I can assure you that the man who avoids the gate in entering the sheepfold, but climbs in elsewhere, is a thief and a brigand. On the other hand, the man who comes to the gate 83 is a true shepherd, and to him the gatekeeper opens. The sheep 84 listen to his voice, and when he calls his own by name, they follow him out. Having withdrawn his sheep, he leads them 85 and they follow, for they recognise his call. But they won't 86 follow a stranger. They'll run from a stranger, for they don't know his voice."

His hearers failed to understand the allegory and Jesus 87 explained it.

"I declare to you that I am the gate for the sheep. Those 88† who entered otherwise are thieves and brigands, but the 89† sheep didn't listen to them. I am the gate: if through me 90 anyone enters, he'll be safe. He will pass in and out and find pasture. The thief comes only to steal and slaughter and 91 destroy: I have come to give life, full and overflowing.

"I am the good shepherd: the good shepherd will lay down 92† even his life for the sheep. The hired man, who is not the 93 sheep's own shepherd and does not own them, abandons them when he sees the wolf coming. He runs away, allowing the 94 wolf to worry and scatter them, simply because he's an employee and has no personal attachment to them. But I am the 95

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80. Jn. 9: 40. **81.** Jn. 9: 41. **82.** Jn. 10: 6*a*, 1. **83.** Jn. 10: 2. **84.** Jn. 10: 3.
85. Jn. 10: 4. **86.** Jn. 10: 5. **87.** Jn. 10: 6*b*. **88.** Jn. 10: 7. **89.** Jn. 10: 8.
90. Jn. 10: 9. **91.** Jn. 10: 10. **92.** Jn. 10: 11. **93.** Jn. 10: 12. **94.** Jn. 10:1 13
95. Jn. 10: 14, 15.

good shepherd. I know my sheep and they know me, just as
the Father knows me and I know him, and for my sheep I lay
96† down my life. I have other sheep besides those in this fold, and
these also I must lead. They'll listen to my voice, so that there
97† will be only one flock with one shepherd. It's for this cause
that my Father loves me, because I lay down my life, though
98† intending to resume it. No one can take my life from me: I
lay it down of my own free will. I have the power to lay it
down and to resume it, and I do both because my Father has
shown me that this is his will."

99 Upon hearing this another quarrel broke out among the Jews.

"He's mad, possessed by a demon! Why do you listen to him?" cried some.

100 "This is not the teaching of a man possessed by a demon," others protested. "Can a demon give sight to the blind?"

101† Some time later Jesus appointed seventy disciples, other than the twelve, and sent them before him in pairs into the various districts and towns which he himself proposed later to visit.

102† "There's an abundant spiritual harvest," he told them, "but
few reapers. Therefore pray to God who gives the increase,
103 asking him to provide labourers to gather it in. Set off now,
and remember that I'm sending you out like lambs among
104 wolves. Don't take a purse or a bag or a change of shoes, and
105† don't waste time in salutations along the road. Before you enter
106† any house call out, 'Peace be to this house!' If the occupier
should be kindly and well disposed, your visit will prove a
blessing to him, but even if he is otherwise, you yourselves will
107 remain at peace and happy. Don't allow yourselves to be fêted
from place to place, but remain during your visit in the same
house. Accept the hospitality which is provided, for the
labourer is entitled to his wages.

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96. Jn. 10: 16. **97.** Jn. 10: 17. **98.** Jn. 10: 18. **99.** Jn. 10: 19, 20. **100.** Jn. 10: 21
101. Lk. 10: 1. **102.** Lk. 10: 2. **103.** Lk. 10: 3. **104.** Lk. 10: 4. **105.** Lk. 10: 5.
106. Lk. 10: 6. **107.** Lk. 10: 7.

"In any town in which you are well received, eat what is 108
set before you. Cure the sick that are there and announce that
the kingdom of God is at their door. But in any town where 109
they refuse to accept you, go into the streets and call out:
'The very dust of your town which clings to our feet, we wipe 110
off to show that we repudiate you! All the same make no mis-
take, the kingdom of God is very near.' I assure you that it'll 111
be better for Sodom on the great day, than for that town!
Whoever listens to you, listens to me, and whoever rejects 112
you rejects me, and whoever rejects me rejects him who sent
me."

In due course the seventy returned, delighted with their 113
success.

"By invoking your name, Master," they declared, "we can
drive out even the very demons!"

"It's a glimpse of Satan being thrown down like lightning 114†
from heaven," Jesus returned. "Now you see that I have given 115†
you victory over all the powers of the enemy to trample down,
as it were, serpents and scorpions. Nothing can hurt you. .All 116†
the same, don't be proud of your power over demons. Instead
be thankful that your names are on the roll of God's people."

Then Jesus became filled by the Holy Spirit with an ecstasy 117
of joy.

"I do thank and praise you, Father, Lord of heaven and 118†
earth," he exclaimed, "that though you have kept your revela-
tion from self-sufficient theorists and the worldly wise, you
have revealed it to humble simple men and women. Yes, 119
Father, this indeed was your admirable purpose!

"The whole of truth has been entrusted to me by my
Father," Jesus went on after a momentary pause. "Only the 120†
Father knows the Son, that he is his Son; and the Father is
known only by the Son and by those to whom the Son has
chosen to reveal him.

"Come to me, all you who are weary and over-burdened, 121

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108. Lk. 10: 8, 9. **109.** Lk. 10: 10. **110.** Lk. 10: 11. **111.** Lk. 10: 12. **112.** Lk. 10: 16.
113. Lk. 10: 17. **114.** Lk. 10: 18. **115.** Lk. 10: 19. **116.** Lk. 10: 20. **117.** Lk. 10: 21.
118. Mt. 11: 25. **119.** Mt. 11: 26, 27; Lk. 10: 22. **121.** Mt. 11: 28.

122 and I will refresh you. Take my yoke upon you and learn
from me, for I am gentle and humble-minded, and you will
find rest for your souls. For my yoke is easy and my burden
is light."
123 He turned aside to the disciples and added to them alone:
124 "Happy are the eyes which see what you're seeing! .I can tell
you that many prophets and kings longed to see what you're
seeing and to hear what you're hearing, and were not granted
their wish."

125 It happened that a lawyer was present, and at this
point he put a question which he hoped would embarrass
Jesus.
"Tell me, Teacher, what must I do to gain eternal life?"
126 ."What does the law say?" returned Jesus. "How do you
interpret it?"
127 "One must love God with all one's emotions, with one's
very life, and with all one's powers and intelligence, and one
must love one's neighbour as one's self."
128 "You've answered correctly: do so and you'll live."
129 The lawyer, worsted, tried to save his face.
"But just who *is* my neighbour?" he asked.
130 Jesus answered in a parable.
"A traveller on his way down from Jerusalem to Jericho met
a gang of thieves, who robbed him and beat him up and left
131 him half-dead on the road. It chanced that a priest was also
making the journey. He saw the man, but passed by on the
132 other side. A Levite followed and did the same. .After the
Levite a Samaritan reached the place. When he saw the man
he was sorry for him. He stopped and bandaged his wounds,
133 dressing them with oil and wine. Then he lifted him on his
own animal and took him to an inn, where he did all he
134 could for him. Next day he gave a few shillings to the
innkeeper.

122. Mt. 11: 29, 30. **123.** Lk. 10: 23. **124.** Lk. 10: 24. **125.** Lk. 10: 25. **126.** Lk. 10: 26.
127. Lk. 10: 27. **128.** Lk. 10: 28. **129.** Lk. 10: 29. **130.** Lk. 10: 30. **131.** Lk. 10: 31, 32
132. Lk. 10: 33, 34. **134.** Lk. 10: 35.

" 'Look after him,' he directed, 'and if it comes to more,
I'll settle up when I come back.' "

"Of these three," Jesus asked the lawyer, "which do you 135†
think turned out a true neighbour to the injured man?"

"The one who helped him," was the answer. 136

"Then," said Jesus, "go and do the same."

It happened on a certain occasion that Jesus was engaged in 137
prayer, and when he had finished one of his disciples made a
request.

"Master," he asked, "teach us to pray, as John taught his 138
disciples."

"As I told you before," Jesus answered, "this is the kind of 139†
prayer you should offer.

"Father, hallowed be your name, your kingdom come. 140
Give us each day what we need. Forgive us our misdeeds,
as we forgive those who injure us, and spare us a time of
testing.

"Suppose you had a friend," Jesus went on, "and suppose 141
you were to go to him in the middle of the night and say,
'Look here, my friend, lend me some bread, for a friend of
mine has just arrived after a journey and I've nothing to set
before him.' And suppose the man answers, 'I'm sorry, I can't. 142†
The house is shut up for the night and my children are asleep.
I can't get up and disturb them.' .I tell you that though 143
he won't oblige you because you're his friend, yet if you
keep on worrying him, he'll get up and give you what you
want.

"So I say to you, ask and you'll receive, seek and you'll find, 144†
knock and the door will be opened to you. For everyone who 145
asks receives, everyone who seeks finds, and to everyone who
knocks the door is opened. Which of you would offer his son 146
a stone if he asked for bread, or a snake if he wanted a fish, or
a scorpion if he desired an egg? If you then with all your 147

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135. Lk. 10: 36. **136.** Lk. 10: 37. **137.** Lk. 11: 1. **139.** Lk. 11: 2. **140.** Lk. 11: 3, 4.
141. Lk. 11: 5, 6. **142.** Lk. 11: 7. **143.** Lk. 11: 8. **144.** Mt. 7: 7; Lk. 11: 9.
145. Mt. 7: 8; Lk. 11: 10. **146.** Mt. 7: 9, 10; Lk. 11: 11, 12. **147.** Lk. 11: 13; Mt. 7: 11.

imperfections do the best you can for your sons, how much more will your heavenly Father give his Holy Spirit and his other boons to those who ask him?"

148† As Jesus finished speaking a Pharisee invited him to lunch. So he went in, and without performing the Jewish ceremonial ablutions before eating, took his place at the table. At this the Pharisee was astonished.

149† "You Pharisees," Jesus told him, "wash the outside of the cups and plates, while the inside, representing your hearts, is
150† full of greed and malice. You're like concealed tombs which
151† men walk on unawares. Foolish, miserable men! .Did not God make outside and inside both? Therefore clean the inside, and then for you all will be clean."

152 "In talking like this, Teacher," one of the lawyers protested, "you're insulting us too!"

153† "Pitiable are you also, you interpreters of the law!" Jesus retorted. "You have taken away the key of knowledge. You've not entered yourselves, and you've hindered those who were trying to do so."

154 When Jesus left the house the scribes and Pharisees began to plot against him. They eagerly plied him with questions, in the hope that he might make some reply which would give them a charge against him.

155 In the meantime an immense crowd had collected, so great that the people were treading on one another. Jesus began preaching again, his remarks being intended in the first instance for his disciples.

156† "Be on your guard against the leaven of the Pharisees, by which I mean hypocrisy. For all pretences will be exposed and
157† all secrets will be revealed. Preach publicly and fearlessly what you have heard from me in private and have secretly discussed
158 among yourselves. For I have to tell you that everyone who

148. Lk. 11: 37, 38. **149.** Lk. 11: 39. **150.** Lk. 11: 44, 40. **151.** Lk. 11: 41. **152.** Lk. 11: 45. **153.** Lk. 11: 46*a*, 52. **154.** Lk. 11: 53, 54. **155.** Lk. 12: 1. **156.** Mt. 10: 26*b*; Lk. 12: 2. **157.** Mt. 10: 27; Lk. 12: 3. **158.** Mt. 10: 32; Lk. 12: 8.

acknowledges me publicly, I, the Son of man, will acknowledge before my Father and his angels in heaven. But if anyone 159
disowns me in public, I also will disown him before my Father and his angels.

"To you who are my friends I want to say this also: Don't 160
be afraid of those who kill the body. That's all they can do, they're not able to hurt the soul. But I'll tell you whom to 161†
revere. Bow down with awe before him who after killing has power to throw both body and soul into the cleansing fires. Yes indeed, he's the one to reverence! .But of men don't be 162
afraid. Aren't five sparrows sold for a penny? Yet not one of them is overlooked by God nor can come to harm without his knowledge. And you're more precious than many sparrows. 163
Why, the very hairs on your head are all considered individually."

One of the crowd came forward. 164

"Master," he said, "I wish you'd instruct my brother to hand over my share of our inheritance."

"My friend," Jesus returned, "who made me a judge or 165
arbitrator over you?"

Turning round to the crowd, he went on: 166†

"Be on your guard against covetousness and greed, for a man's life cannot be sustained by an accumulation of wealth."

To drive this home he continued with a parable. 167

"The estate of a wealthy man bore enormous crops.

"'What shall I do?' he asked himself; 'I've no room to 168
store away all this produce.'

."After thought he went on: 'I know what I'll do. I'll pull 169
down my barns and replace them with larger ones. Then I can store up my harvest and all my other possessions. And I'll say to 170†
myself, "Now I've got everything I want for years to come. I'll take things easy, deny myself nothing, and have a good time."'

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159. Mt. 10: 33; Lk. 12: 9.
160. Mt. 10: 28; Lk. 12: 4.
161. Lk. 12: 5.
162. Mt. 10: 31*a*, 29; Lk. 12: 7, 6.
163. Mt. 10: 30, 31*b*.
164. Lk. 12: 13.
165. Lk. 12: 14.
166. Lk. 12: 15.
167. Lk. 12: 16.
168. Lk. 12: 17.
169. Lk. 12: 18.
170. Lk. 12: 19.

171 ."But God said to him: 'Foolish man! This very night your
life will be demanded from you. Then what about your wealth?
Whose will it be?'
172 "So it happens to the man who strives for riches and forgets
his duty to God.
173† "Therefore keep yourselves prepared for what may be com-
ing. Be like servants waiting for their master to return from
a wedding banquet, who stand ready to open the door the
174 moment he knocks. Happy are the servants whom the master
on his arrival finds watching! Whether he returns in the small
hours or towards morning, happy are they if he finds them so!
175 I assure you that he'll make them take their places at the table
and he'll put on an apron and himself come and wait on them.
176 "You may be sure that if the householder had known when
the burglar was coming, he would have kept watch and not have
177 allowed his house to be rifled. Therefore be ready, for when
you least expect him, the Son of man will come."
178 "Master," Peter asked, "is this parable intended for us only
or for everyone?"
Jesus answered the question by asking another.
179 "Who is the discreet and trustworthy steward whom the
master puts in charge of his household to issue supplies as may
180 be required? Happy is that man if when the master returns he
finds him attending to his work! I tell you, he will put him in
181† charge of his entire property. But if the steward says to himself,
'My master won't be here for a long time,' and begins to ill-
treat the under-servants and to live luxuriously and carouse
182 with his friends, he'll be taken unawares. The master will return
at a time when he's not expecting him and he'll depose
183 that steward from his position. He'll condemn him to the
lot of the faithless and hypocritical, a fate of bitter sorrow
and anguish.
184 "For the servant who knew his master's will and did nothing

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171. Lk. 12: 20. **172.** Lk. 12: 21. **173.** Lk. 12: 35, 36. **174.** Lk, 12: 37, 38. **176.** Mt. 24: 43; Lk. 12: 39. **177.** Mt. 24: 44; Lk. 12: 40. **178.** Lk. 12: 41. **179.** Mt. 24: 45; Lk. 12: 42. **180.** Mt. 24: 46, 47; Lk. 12: 43, 44. **181.** Mt. 24: 48, 49; Lk. 12: 45. **182.** Mt. 24: 50, 51; Lk. 12: 46. **184.** Lk. 12: 47, 48.

to carry it out, the punishment will be severe, but whoever has sinned in ignorance will escape lightly. From the man 185
to whom much has been given, much will be required, and the more that has been entrusted to anyone, the more will be demanded from him.

."I came here to send out a fire through the world. Would 186†
that it were already kindled! But I have a baptism to undergo, 187
and with what suspense I endure till it is completed!

"Did you suppose my coming would bring peace to the 188†
world? No indeed! Not peace, but rather strife and dissension!
After this, in a household of five, two will side against three 189
and three against two. Fathers will contend with sons, mothers 190
with daughters, mothers-in-law with daughters-in-law. A
man's enemies will be the members of his own family!

"Whoever loves his father or mother or son or daughter 191
more than me, is not worthy of me. And whoever does not 192†
take up his cross and follow my lead is not worthy of me.
Whoever tries to spare himself will lose his spiritual life, but 193
whoever gives his all for my sake will find it."

Jesus turned again to the crowds. 194

"When you see clouds forming in the west you say, 'There'll
be a shower,' and so it happens. And when the south wind 195
blows you say, 'The heat will be scorching,' and again it hap-
pens. .Hypocrites! You know how to forecast the weather, but 196
how is it that you can't read the signs of the times? Apart even 197†
from signs, why can't you judge from your own knowledge
of right and wrong? So when you are going to have a case 198†
tried before the magistrates, before you go into court do your
utmost to come to terms with your opponent, lest he should
get you committed for trial, and you should be found guilty
and sent to prison. I can assure you that you won't be released 199
till you've served every moment of your sentence."

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186. Lk. 12: 49. **187.** Lk. 12: 50. **188.** Mt. 10: 34; Lk. 12: 51, 52. **190.** Mt. 10: 35, 36; Lk. 12: 53. **191.** Mt. 10: 37. **192.** Mt. 10: 38. **193.** Mt. 10: 39. **194.** Lk. 12: 54. **195.** Lk. 12: 55. **196.** Lk. 12: 56. **197.** Lk. 12: 57. **198.** Mt. 5: 25; Lk. 12: 58. **199.** Mt. 5: 26; Lk. 12: 59.

Just then some people came up and told Jesus about a number of Galileans who had been massacred by Pilate while engaged in their religious ceremonial.

"Do you suppose," he asked in reply, "that because this happened to them, these Galileans were more wicked than their neighbours? .I can assure you they were not. But if you don't change your lives, you'll all suffer a like fate. Or those eighteen who were killed when the tower fell at Siloam: do you imagine they were greater sinners than the others in Jerusalem? Again I tell you, No, but without a change of heart similar disasters will overtake you."

He continued with a parable.

"A man who had a fig tree in his garden examined it for fruit, but found none. So he called the gardener.

" 'Look here, for three years I've come looking for fruit on this fig tree without finding any. Cut it down. It's only taking up useful ground.'

." 'Give it another year, sir,' the man suggested. 'I'll dig round it and give it some manure. If it bears after that, well and good, but if not, of course it must come down.' "

One Sabbath day Jesus was teaching in a synagogue. Among those present was a woman who for eighteen years had suffered from her spine; she was bent double and was unable to raise herself. When Jesus saw her he called her over.

"You are freed," he told her, "from your ailment!"

.As he spoke he laid his hands on her. Immediately she straightened herself up and began to praise God.

But the elder in charge of the synagogue was indignant because Jesus had performed the cure on the Sabbath.

"There are six working days in the week," he declared angrily to the congregation. "Come on them to be cured, and not on the Sabbath."

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200. Lk. 13: 1. **201.** Lk. 13: 2. **202.** Lk. 13: 3. **203.** Lk. 13: 4. **204.** Lk. 13: 5
205. Lk. 13: 6. **206.** Lk. 13: 7. **207.** Lk. 13: 8, 9. **208.** Lk. 13: 10, 11. **209.** Lk. 13: 12
210. Lk. 13: 13. **211.** Lk. 13: 14.

."You hypocrite!" Jesus returned. "Doesn't each one of you 212
on the Sabbath unloose his animals from their stalls and lead
them away to water? And here is this woman, this descendant 213
of Abraham, who has been kept in bondage by Satan during
these eighteen long years: should she not have been given her
release on the Sabbath day?"

At this reply Jesus' enemies were covered with shame, but 214
the crowds were enthusiastic about the magnificent deeds he
was doing.

NOTES ON CHAPTER X

1. Lit.: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

3. Lit.: "For I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go."

Usually considered to mean that Jesus came from God and was returning to him by crucifixion and ascension.

4*a*. Lit.: "Ye judge after the flesh; I judge no man."

A difficult passage. "After the flesh" appears to mean "by appearances," i.e. that Christ looked like an ordinary man and was therefore presumed to be such, but this interpretation is not universally accepted. "I judge no man" is usually taken to mean "my present mission is not to condemn," but it must be admitted that this is not completely satisfactory.

4*b*. Lit.: "And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me."

8. Lit.: "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come."

9. Lit.: "Will he kill himself? because he saith, Whither I go, ye cannot come."

10. Lit.: "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am (he), ye shall die in your sins."

13. Lit.: "Even the same that I said unto you from the beginning."

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212. Lk. 13: 15. **213.** Lk. 13: 16. **214.** Lk. 13: 17.

The meaning of this passage is doubtful, and it may be rendered, "Why should I even speak to you at all?"

15. Lit.: "When ye have lift up the Son of man, then shall ye know that I am (he), and that I do nothing of myself; but as my Father hath taught me, I speak these things."

The words "on the cross" have been inserted for clarification, as this is the universally accepted meaning. For the same reason the words "the Christ" have been added after "I am." The words "I am" are understood not only to have this meaning, but to be also an actual Jewish title of God. Cf. Ex. 3: 14.

21. Lit.: "And the servant abideth not in the house for ever: but the son abideth ever."

23. Lit.: "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."

"Hath no place" is usually understood as "makes no headway" or "gains no ground."

24. Lit.: "I speak that which I have seen with my Father: and ye do that which you have seen with your father."

26. Lit.: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father."

The word "spiritual" has been inserted to bring out the generally accepted meaning.

28. Lit.: "Then said they to him, We be not born of fornication; we have one Father, even God."

29. Lit.: "I proceeded forth and came from God."

30. Lit.: "Why do ye not understand my speech? even because ye cannot hear my word."

This is usually understood to mean that intellectual difficulties generally arise from an unsurrendered will.

31. Lit.: "Ye are of your father the devil, and the lusts of your father will ye do."

Here the word "spiritual" has been inserted to bring out the generally accepted meaning. The second clause is usually understood as paraphrased, but instead it may mean "you want to do what the devil wishes."

32. Lit.: "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

34. Lit.: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?"

Slightly expanded to bring out the generally accepted meaning.

35. Lit.: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

36. Lit.: "Say we not well that thou art a Samaritan, and hast a devil?"

37. Lit.: "I have not a devil; but I honour my Father, and ye do dishonour me."

38. Lit.: "And I seek not my own glory: there is one that seeketh and judgeth."

39. Lit.: "If a man keep my saying, he shall never see death."

44. Lit.: "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

46. The words "I am" were the ancient Jewish name of God, denoting absolute existence. Cf. Ex. 3: 14.

47. Lit.: "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

50. Verses Jn. 9: 4, 5, transferred to after Jn. 11: 10. See Note XII. 9.

Lit.: "But that the works of God should be made manifest in him."

It does not appear possible that the man was born blind in order that Christ might work a miracle. The alternative interpretation has therefore been adopted, that his suffering stood as an appeal to all to show him "the works of God," i.e. the divine attributes of sympathy and help.

67. Lit.: "Give God the praise."

This is generally understood not to refer to the cure, for the Jews were denying that there had been a cure, but to the man's own conduct.

79*a*. Lit.: "For judgement I am come into this world." Judgement is the result, not the act, of judging. Christ came, not to judge, but to save. Those who reject Christ condemn themselves.

79*b*. Lit.: "That they which see not might see; and that they which see might be made blind."

This has been slightly expanded to convey the usually accepted meaning.

81. Lit.: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

88. The gate for the sheep. Eastern sheepfolds consisted of four walls and an opening without a gate. At night a shepherd sat in the opening with a fire outside. He himself thus became the gate, keeping the sheep in and wolves out. This explains how Christ could represent himself both as the door and the shepherd, see verse 92.

89. Lit.: "All that ever came before me are thieves and robbers: but the sheep did not hear them."

A difficult passage. "Before me" is generally taken to refer to time. In this case those who came can scarcely be the patriarchs and prophets, and presumably are false teachers among the Jewish hierarchy, to whom God's genuine servants have not listened. It has also been suggested that "before me" refers to place, and that the passage means that other teachers who approached Christ at the entrance to the sheepfold (see Note 88) were false. It must be admitted that neither interpretation is very satisfactory, and a third is suggested.

92. Lit.: "I am the good shepherd." The word "good" scarcely conveys the force of the original, which includes noble, beautiful and true; in fact, ideally perfect.

96. Usually considered to refer to the Gentiles.

97. Lit.: "Because I lay down my life, that I might take it again."

98. Lit.: "I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

101. Lit.: "The Lord appointed seventy others."

The words "other than the twelve" have been inserted to bring out the usually accepted belief that this was a separate mission from that of the twelve, described in Chap. VII. 63.

102. Lit.: "Pray ye therefore the Lord of the harvest."

105. See Note VII. 72.

106. Lit.: "If a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again."

114. Lit.: "I beheld Satan fallen as lightning from heaven."

The passage is usually considered to mean that the success of the disciples was to Jesus an earnest of the eventual overthrow of the powers of evil.

115. "As it were" has been inserted to bring out the generally accepted idea that the victory over serpents and scorpions was metaphorical, not literal.

116. Lit.: "But rejoice that your names are written in heaven."

118. Lit.: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in thy sight."

The wise and understanding may have been those versed in the legal wisdom of the Pharisees. Cf. Chap. IX. 36–40.

120. Lit.: "All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father: and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him."

135. Lit.: "Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers?"

The original question was, "Who is my neighbour?" The answer is an illustration of the action and outlook of true neighbours, i.e. those who love others as themselves.

139. The words "As I told you before" have been inserted to cover the previous similar passage in the Sermon on the Mount. See Chap. v. 63.

142. Lit.: "I cannot rise and give thee."

The text does not say that the man could not disturb his children, but this seems to follow from the narrative.

144. The parallel Matthew version of this passage has been transferred here from the Sermon on the Mount and conflated with Luke's text.

148. Lit.: "When the Pharisee saw it, he marvelled that (Jesus) had not first washed before dinner."

The question was not one of cleanliness, but of Jewish ritual.

149. Lit.: "Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness."

150. Lit.: "For ye are as the tombs which appear not, and the men that walk over them know it not."

151. Lit.: "Howbeit give for alms those things which are within; and behold, all things are clean unto you."

A difficult passage. It has been suggested that two similar verbs became confused in the original, in which case "give for alms" might be rendered "cleanse." This interpretation has here been adopted.

153. The suggestion is that the interpreters of the law took away the key of knowledge by refusing to allow people to interpret the Scriptures for themselves, and they hindered those who were trying to enter by substituting false interpretations and traditions.

156. Lit.: "But there is nothing covered up, that shall not be revealed: and hid, that shall not be known."

157. Lit.: (Matthew) "What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops." (Luke) "Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops."

The rendering given is an attempt to combine these verses in the sense usually attributed to them.

161. Lit.: (Matthew) "But rather fear him which is able to destroy both soul and body in hell." (Luke) "But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

It is generally accepted that the word translated "fear" means to worship with awe and reverence, and is different from that in the previous verse translated "be afraid." For hell, see Note v. 30 on Gehenna.

166. Lit.: "For a man's life consisteth not in the abundance of the things which he possesseth."

170. Lit.: "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said to him, Thou foolish one, this night is thy soul required of thee."

The word translated "soul" means equally life, and it has here been rendered life or self, as being more in accordance with present-day thought.

173. Lit.: "Let your loins be girded about, and your lamps burning."

The symbolism scarcely belongs to the present time, and an attempt has been made to render the meaning in a modern phrase.

181. Lit.: "But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and

appoint his portion with the hypocrites (unfaithful): there shall be the weeping and gnashing of teeth."

186. Lit.: "I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptised with; and how am I straightened till it be accomplished!"

This is usually taken to mean that Christ's coming into the world would release a flood of troubles and disasters, and that he had to go through a fresh consecration, leading up to his sacrifice on Calvary.

188. Lit.: (Matthew) "Think not that I came to send peace in the earth." (Luke) "Think ye that I am come to give peace in the earth?"

It is suggested that these passages mean that strife was the result and not the purpose of Christ's coming, and an attempt has been made to bring this out.

192. Lit.: "He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." See Note VIII. 124.

197. Lit.: "And why even of yourselves judge ye not what is right?"

198. Lit.: "For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hail thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou hast paid the very last mite."

209. Lit.: "Woman, thou art loosed from thine infirmity." The word "woman" is omitted. See Note II. 85.

CHAPTER XI

Mainly Parables

1† Shortly after this Jesus returned to Jerusalem for the Festival of the Dedication. It was winter, and as he was walking in Solomon's cloister at the Temple, the Jews surrounded him.

2 "How long are you going to keep us wondering?" they asked him. "If you are the Christ, say so plainly."

3 "I did tell you," Jesus answered, "and you wouldn't believe me. The deeds that I do in my Father's name are my creden-
4 tials. You don't believe me because you are not my sheep, as
5 I have already told you. .My sheep listen to my voice. I know
6 them and they follow me and I give them eternal life. They'll
7† never perish, nor will anyone wrest them from my hand. My Father who has given them to me is lord of all: no one can snatch anything from my Father's hand. And my Father and I are one in purpose."

8 At this the Jews again picked up stones as if to stone him.

"Many a good deed I've shown you by my Father's power," Jesus went on. "For which of them do you propose to stone me?"

9 "We don't want to stone you for any good deed," the Jews retorted, "but for blasphemy! You, a mere man, are claiming to be God!"

10† "Tell me," said Jesus, "isn't there a passage in your Scrip-
11 tures, 'I said, ye are gods?' That is, the writer called the men 'gods' to whom God revealed his word—and remember, the
12 Scriptures stand unchangeable. This being so, do you mean to charge me with blasphemy because I said I was the Son of God,

1. Jn. 10: 22, 23, 24. **3.** Jn. 10: 25. **4.** Jn. 10: 26. **5.** Jn. 10: 27. **6.** Jn. 10: 28. **7.** Jn. 10: 29, 30. **8.** Jn. 10: 31, 32. **9.** Jn. 10: 33. **10.** Jn. 10: 34; *Ps.* 82: 6. **11.** Jn. 10: 35. **12.** Jn. 10: 36.

I whom the Father himself consecrated and sent into the world? If I don't do my Father's work, then don't believe me. But if I do, though you may not believe me, believe the evidence of my actions. So you will become more and more convinced that the Father is united to me and I to the Father."

.Once again they tried to arrest Jesus. But he escaped from them and went down to Transjordan, to the place where John had first baptised. There he stayed for some time, followed by the usual crowds, to whom he preached and whose sick he cured.

"John worked no miracles himself," was a common remark, "but everything he said about this man was true."

So in Transjordan many people came to believe in him. There he continued teaching in the towns and villages, beginning gradually to work back towards Jerusalem.

"Sir," asked an inquirer, "is your mission having a success? Are many being saved?"

"Let all of you struggle desperately," Jesus answered, "to get in through the narrow door. For I warn you that many will try to enter, but will not be able. Once the master of the house has got up and shut the door, though you stand outside and knock and implore him to let you in, he will say, 'I don't acknowledge you as mine!'

" 'But we've partaken at your holy table and have lived under good Christian influences,' you will protest.

." 'I tell you I don't acknowledge you,' he will reply. 'Leave my presence, all you who do evil!'

"There'll be bitter sorrow and anguish when you see Abraham and Isaac and Jacob and all the prophets in God's kingdom, and you yourselves excluded. People will come from east and west, from north and south, and will take their places in God's kingdom. I tell you there'll be late comers who will be wel-

13. Jn. 10: 37, 38. **15.** Jn. 10: 39, 40; Mt. 19: 1*d*; Mk. 10: 1*c*. **16.** Jn. 10: 41; Mt. 19: 2; Mk. 10: 1*d*. **18.** Jn. 10: 42; Lk. 13: 22. **19.** Lk. 13: 23. **20.** Lk. 13: 24. **21.** Lk. 13: 25. **22.** Lk. 13: 26. **23.** Lk. 13: 27. **24.** Lk. 13: 28. **25.** Lk. 13: 29. **26.** Lk. 13: 30.

comed before the others, while some who were there early will be held back till the last."

27 A Pharisee then asked Jesus when the kingdom of God would come.

"The kingdom of God comes by imperceptible stages," he
28† answered. "No one will be able to say, 'Look, it's here!' or, 'There it is!' For I tell you, the kingdom of God is already among you."

29 As Jesus said this some other Pharisees came up.

"Leave this country and go elsewhere," they warned him, "for Herod intends to kill you!"

30† "Go," Jesus answered, "and tell that crafty man that I am driving out demons and curing the sick at present and for some time to come, until in a short while I shall have completed my
31 work. But while doing it I will move gradually on towards Jerusalem, for it could not be that a prophet should die out of the city.

32 ."Oh Jerusalem! Jerusalem! You who kill the prophets and stone those who are sent to you! How often would I have gathered your children to me as a hen gathers her brood under
33† her wings, and you would not let me! So now God will leave you alone in your temple. I can assure you that you will not see me again until you are able to say, 'Welcome to him who comes in the Lord's name!"

34 One Sabbath day Jesus accepted the invitation of an eminent
35 Pharisee to have a meal in his house. A man with dropsy was there, and the lawyers and Pharisees watched Jesus closely. But Jesus read their thoughts.

36 "Tell me," he asked, "does the law permit the cure of a sick person on the Sabbath, or does it not?"

37 .To this they made no reply. So Jesus took hold of the dropsical man, cured him, and dismissed him. Then he turned again to the lawyers and Pharisees.

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27. Lk. 17: 20. **28.** Lk. 17: 21. **29.** Lk. 13: 31. **30.** Lk. 13: 32. **31.** Lk. 13: 33. **32.** Mt. 23: 37; Lk. 13: 34. **33.** Mt. 23: 38, 39; Lk. 13: 35. **34.** Lk. 14: 1, 2. **36.** Lk. 14: 3. **37.** Lk. 14: 4, 5.

"If one of your draught animals fell into a well on the Sab- 38
bath day, which of you would refuse to get it out?"

Once again they could not answer him.

Jesus presently noticed how the guests were scrambling for 39
the best positions at the table and continued with a caution.

"When you are invited to a wedding banquet, don't take 40
the best place. It may be that a more distinguished guest than
yourself has been invited, in which case the host will ask you 41
to vacate your position, and to your shame you'll have to go
to the bottom of the table. On the contrary, when you're in- 42
vited take the lowest place. Then when the host sees you he
may say, 'My friend, come up higher.' If so, you'll be honoured
before those present. For whoever puts himself forward will 43
be humbled, but those who show humility will be exalted."

Turning to his host, Jesus went on: 44†

"When you give a dinner or a supper, don't only invite your
friends or brothers or relatives or rich neighbours. They may
invite you in return and so repay your hospitality. But when you 45
give a banquet invite the poor and the maimed, the lame and the
blind, for these people cannot repay you. So you will receive a 46
blessing. You will be rewarded at the resurrection of the just."

"Happy is the man who banquets in the kingdom of God!" 47
exclaimed one of the guests, who had been listening.

Jesus answered with a parable.

."A man once gave a banquet, inviting many guests. When 48
the time came he sent his servant round to say to those invited,
'Come now, for everything's ready.' But all alike began to
excuse themselves.

" 'I've just bought a farm,' said the first, 'and I have to go 49
and see to it. I beg you to offer my excuses.'

" 'I've just bought five yoke of oxen,' explained a second, 50
'and I must go and try them out. Please convey my apologies.'

" 'I've just been married,' declared another, 'so I'm afraid 51
I can't go.'

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38. Lk. 14: 6. **39.** Lk. 14: 7. **40.** Lk. 14: 8. **41.** Lk. 14: 9. **42.** Lk. 14: 10. **43.** Lk. 14: 11.
44. Lk.14: 12. **45.** Lk. 14: 13. **46.** Lk. 14: 14. **47.** Lk. 14: 15, 16. **48.** Lk. 14: 17, 18.
50. Lk. 14: 19. **51.** Lk. 14: 20.

52 "When the servant returned with his report the host grew very angry.

"'Quick!' he ordered indignantly, 'go out into the purlieus of the town and bring in the poor and the maimed, the blind and the lame.'

53 "'Your orders have been carried out, sir,' the servant later reported, 'but there's still room.'

54 "'Then go farther afield into the surrounding country and urge the people to come in, so that my house may be filled.
55 For I assure you that not one of those originally invited will taste my banquet.'"

56 .As Jesus passed on huge crowds followed him. Presently he turned and began to preach to them.

57† "If anyone comes to me and is not ready for my sake to renounce his father and his mother, his wife and children, his brothers and his sisters, yes indeed! even his very life itself,
58 he cannot be my disciple. And no one who does not carry his
59 own cross and follow where I lead can be my disciple. Which of you wishing to build a tower does not first sit down and estimate the cost, to make sure he has the means to complete
60 it? Otherwise when he has put in the foundations he may find
61 himself unable to erect the superstructure. So the spectators will ridicule him, calling out, 'This fellow began his building,
62 but couldn't finish it!' Or what king, leading his army against another king, doesn't first sit down and consider whether with his ten thousand men he can meet his enemy's twenty thousand?
63 If he doubts it, while the enemy is still far away he will send
64† a representative to ask for conditions of peace. So any one of you who is not willing to give up everything he has for my sake, cannot be my disciple. Whoever hears this, let him take it in."

65 It happened that the tax collectors and those living in open

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52. Lk. 14: 21. **53.** Lk. 14: 22. **54.** Lk. 14: 23. **55.** Lk. 14: 24. **56.** Lk. 14: 25.
57. Lk. 14: 26. **58.** Lk. 14: 27. **59.** Lk. 14: 28. **60.** Lk. 14: 29. **61.** Lk. 14: 30.
62. Lk. 14: 31. **63.** Lk. 14: 32. **64.** Lk. 14: 33, 35*b*. **65.** Lk. 15: 1.

sin were everywhere coming to hear Jesus speak. At this the 66
Pharisees and scribes grumbled.

"This fellow welcomes these evil people! They even have meals together!"

Jesus answered them in a parable. 67

"What do you think? Suppose one of you owns a hundred sheep and one of them strays away, will he not leave the ninety-nine in the desert and go off over the hills searching for the lost one until he finds it? When he comes on it he's de- 68
lighted; he picks it up and carries it on his shoulders. On reaching home he invites his friends and neighbours to join him in celebrating his good fortune. I tell you he's more pleased about 69
this one sheep than about all the others that stayed in the flock. In the same way your heavenly Father doesn't wish the loss 70†
of even the humblest of his servants. There is indeed more joy 71†
in heaven over one repentant sinner, than over ninety-nine persons who consider they do not need repentance.

"Similarly, suppose a woman has ten silver coins and loses 72
one of them. Will she not light a lamp and sweep carefully till she finds it? And when she has found it, will she not call her 73
friends and neighbours to congratulate her on its recovery? I assure you that in the same way there is rejoicing in the 74
presence of the angels of God over one sinner who repents."

Jesus went on with another parable. 75

"There was once a man with two sons, and the younger asked him to advance him the inheritance which would one day be his. So the father divided his estate between them.

"Not long after, the younger son realised his assets and went 76
abroad. There he squandered his money in fast living. .When 77
he had run through everything a severe famine took place in the country and he was reduced to actual want. So he hired 78
himself to one of the residents, who sent him out on his farm to feed pigs. The young man would have been glad to eat the pigs' food, but no one gave him even that.

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66. Lk. 15: 2. **67.** Lk. 15: 3, 4; Mt. 18: 12. **68.** Lk. 15: 5, 6. **69.** Mt. 18: 13. **70.** Mt. 18: 14.
71. Lk. 15: 7. **72.** Lk. 15: 8. **73.** Lk. 15: 9. **74.** Lk. 15: 10. **75.** Lk. 15: 11, 12.
76. Lk. 15: 13. **77.** Lk. 15: 14. **78.** Lk. 15: 15, 16.

79 "At last, his wild oats sown, he thought of his father's ser-
80 vants, how they had plenty to eat while he was starving. 'I'll go home to my father,' he decided, 'and say to him, "Father, I have sinned against God as well as you. I've forfeited my
81 position as your son. Let me be one of your servants." '.On this he set off home. But his father saw him coming in the distance, and brimming over with love, he ran to meet him,
82 threw his arms round him and kissed him. The son began his apology.

" 'Father, I have sinned against God as well as you. I've forfeited my position as your son——'

83 ."But the father interrupted him. He called to his servants: 'Quick! Bring out the best clothes there are and put them on
84 him! .Bring a ring for his finger and shoes for his feet! And kill
85 the fattened calf so that we may have a banquet! For my son was dead to me and now he's alive again! He was lost and is found!' With that the rejoicings began.

86 "Now the elder son was out on the farm, and as he returned to the house he heard music and dancing. He called one of the servants and asked what was going on.

87 " 'Your brother has come back,' he was told, 'and your father has killed the fattened calf because he has got him home safe and sound.'

88 ."This annoyed the elder son and he refused to go in. His father therefore came out and reasoned with him.

89 " 'I've been working here for you for years,' protested the son. 'During all that time you never gave me even a kid that
90 I should entertain my friends. But directly this son of yours turns up, this fellow who has squandered your money on loose women, you kill for him the fattened calf!'

91 " 'My son,' the father returned, 'you are always in my
92 thoughts and I share with you everything I have. But it was right to have these festivities, for your brother was dead to us and he's alive again. He was lost and he's found!' "

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79. Lk. 15: 17. **80.** Lk. 15: 18, 19. **81.** Lk. 15: 20. **82.** Lk. 15: 21. **83.** Lk. 15:. 22.
84. Lk. 15: 23. **85.** Lk. 15: 24. **86.** Lk. 15: 25, 26. **87.** Lk. 15: 27. **88.** Lk. 15: 28.
89. Lk. 15: 29. **90.** Lk. 15: 30. **91.** Lk. 15: 31. **92.** Lk. 15: 32.

To his disciples Jesus related still another parable. 93
"A wealthy landowner had an estate agent who, he was informed, was letting his property go to ruin. So he sent for him.
." 'What's this I hear about you?' he asked. 'Let me have 94
your accounts to date, for I can't have you as agent any longer.'
" 'What shall I do?' thought the agent, 'now that I'm dis- 95
missed from my job? I'm not strong enough for physical work
and I just couldn't face begging. Ah, I see how I can arrange 96
things so that when I'm put out of my employment, I may find
homes open to me!'
"So he called his employer's debtors to him one by one. 97
" 'How much do you owe my master?' he asked the first.
" 'A thousand gallons of oil,' replied the man. 98
" 'Here's your account. Sit down quickly and alter it to five
hundred.'
."He turned to the second. 'How much do you owe?' 99
" 'A thousand bushels of wheat,' was the reply.
" 'Here's the account. Put in eight hundred.'
"The landowner recognised the cunning of the dishonest 100†
agent, for worldly men are often more careful about their
material future than those who have received the light are
about their spiritual. I recommend you to use earthly property, 101†
tainted though it may be, to make friends who, when riches
can no longer help you, may welcome you into the eternal
realms. The man who is reliable in small things can be trusted 102‡
with important matters, but the man who will cheat over
trifles will also be dishonest on a larger scale. If you have not 103
been trustworthy in matters of business and money, who will
commit to your charge the true riches of God? And if you 104
have failed to look after other people's property, who will
hand over to you what might have been your own?"
When the Pharisees, who as a class loved money, heard all 105
this, they scoffed at Jesus.
"You," he answered them, "justify yourselves in the sight 106

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93. Lk. 16: 1, 2. **95.** Lk. 16: 3. **96.** Lk. 16: 4. **97.** Lk. 16: 5. **98.** Lk. 16: 6.
99. Lk. 16: 7. **100.** Lk. 16: 8. **101.** Lk. 16: 9. **102.** Lk. 16: 10. **103.** Lk. 16: 11.
104. Lk. 16: 12. **105.** Lk. 16: 14. **106.** Lk. 16: 15.

of men. But God knows your hearts. And what men prize,
God abominates.

107 "There was once a wealthy man who dressed in the most
108 expensive clothes and lived in princely style. At his gate there
lay a beggar named Lazarus suffering from sores which the
109 very dogs came and licked. Thankful would this poor man
have been even for the scraps which fell from the other's
table!

110† ."In course of time they both died. The beggar was carried
by the angels into Abraham's bosom and the rich man was
given a great funeral.

111 ."Reaching Hades, the rich man suffered torments. He looked
up and there in the distance he saw Abraham with Lazarus in
his arms.

112 ." 'Father Abraham!' he cried, 'have pity on me! Send
Lazarus to dip the tip of his finger in water and cool my tongue,
for I'm in agony in this flame!'

113† " 'My son,' Abraham answered, 'remember that during
your life you received every kind of material benefit, all of
which were denied to Lazarus. Now the balance is redressed.

114 .Besides all this, there's an abyss between us and you. No one
who wants to cross from here to you can do so, nor can anyone
come from you to us.'

115 " 'In that case, Father, I beg you to send Lazarus to my
father's house to force these truths on the notice of my five
brothers, lest they should also come to this fearful place.'

116 " 'They have Moses and the prophets; let them listen to
them.'

117 ." 'That's not enough, Father Abraham,' he implored. 'But
if a messenger went to them from the dead they'd change their
way of living.'

118† " 'If they won't listen to Moses and the prophets,' was the
reply, 'they wouldn't be influenced even if someone were to
rise from the dead.' "

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107. Lk. 16: 19. **108.** Lk. 16: 20. **109.** Lk. 16: 21. **110.** Lk. 16: 22. **111.** Lk. 16: 23.
112. Lk. 16: 24. **113.** Lk. 16: 25. **114.** Lk. 16: 26. **115.** Lk. 16: 27, 28. **116.** Lk. 16: 29.
117. Lk. 16: 30. **118.** Lk. 16: 31.

NOTES ON CHAPTER XI

1. Lit.: "And it was at Jerusalem the feast of the dedication."

The text does not say either that the feast occurred shortly after the healing of the woman with the infirmity or that Jesus returned to Jerusalem. The sequence of events is doubtful, but that given is approved by many authorities, and if it is correct both insertions would be justified. They have been added to make a suitable connection with the previous chapter.

7. Lit.: "I and my Father are one."

This is usually interpreted to mean one in will and power and action, not essence, and the words "in purpose" have been added to bring this out.

10. Lit.: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

14. Lit.: "That ye may know, and believe, that the Father is in me, and I in him."

19. Lit.: "And one said unto him, Lord, are they few that be saved?"

The participle is present—that are being saved. The passage is generally taken to refer to Christ's actual results to that date, not to future possibilities. This interpretation has here been assumed, and to bring it out the question has been expanded.

21. Lit.: "I know you not whence ye are."

22. Lit.: "We did eat and drink in thy presence, and thou didst teach in our streets."

The writer suggests this modernisation with great hesitation, fearing it may be rather far from the original.

26. Lit.: "And behold, there are last which shall be first, and there are first which shall be last."

28. Lit.: "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you."

The words within you apparently may mean either that the kingdom is the spiritual life in Christ's individual followers, or that while he was then speaking it was already growing in the world. The latter view has been put forward here.

30. Lit.: "Go and say to that fox, Behold, I cast out devils and perform cures today and tomorrow, and the third day I am perfected. Howbeit I must go on my way today and tomorrow and the day following: for it cannot be that a prophet perish out of Jerusalem."

Most authorities consider that these three days cannot be taken literally, but represent short periods of time. This has here been assumed

33. Lit.: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

44. Lit.: "When thou makest a dinner or a supper, call not thy friends, not thy brethren, not thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee."

This is not usually taken as prohibiting the inviting of wealthy friends. The verb is in the present tense and means do not habitually invite such. The word "only" has been introduced in an attempt to bring out this meaning.

57. Lit.: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

This passage is generally understood not to mean hate in the ordinary sense, but that where interests clash, Christ must be followed first and without reference to any other ties. An attempt has been made to bring out this meaning.

64. Lit.: "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

At first reading this seems to suggest the unconditional renouncing of all property. This, however, appears to be contrary to Christ's general teaching, and it has been modified to give the generally accepted interpretation. See also Note 57.

70. Lit.: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

71. Lit.: "Even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance."

The last phrase is usually taken ironically, and an attempt to bring out this meaning has been made.

100. Lit.: "His lord commended the unrighteous steward because

he had done wisely: for the sons of this world are for their own generation wiser than the sons of light."

A difficult passage. The master is not represented as approving the steward's dishonesty, but his shrewdness and keenness, and the suggestion appears to be that the sons of God should show an equal shrewdness and keenness in dealing with the affairs of God's kingdom.

101. Lit.: "I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles."

Another difficult passage. The meaning apparently is that property should be used to help those who are striving to serve God, so that friendships which outlast this world may be formed.

102. Lit.: "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?"

Still another difficult passage. The meaning appears to be that whoever does not deal honestly and responsibly with the worldly property God has entrusted to him will not receive God's greater spiritual gifts.

110. Lit.: "And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried."

Abraham's bosom was a Jewish conception, and is usually considered to refer to Paradise, the intermediate state of the blessed before the resurrection.

113. Lit.: "Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish." The phrase, "Now the balance is redressed," may or may not be correct.

118. This parable becomes one of great difficulty if it be taken literally. Its lesson is therefore usually assumed to be a warning against dependence on wealth, and its end shows that the bar to going to "Abraham's bosom" is not wealth itself, but character. It is generally held that Christ is not here raising the veil on detailed occurrences after death, but is rather using the conventional Jewish imagery to convey his lesson. Thus the flame may be conscience.

CHAPTER XII

The Last Journey to Jerusalem

1 It was about this time that Jesus received a message from
2† Bethany, from Mary and her sister Martha. This was the Mary
who was afterwards to pour the ointment on Jesus' head and
3 feet and wipe his feet with her hair. The message ran: "Master,
our brother Lazarus, whom you love, is ill."
4† "This illness," Jesus commented, "will not end finally in
death. It will redound to God's praise and the glorification of
God's Son."
5 .Now Jesus was sincerely attached to all three. All the same,
he made no move for two days. Then he said to the disciples,
"Let us return to Judea."
6 "Master," they remonstrated, "the Jews have just been trying
to stone you, and are you going back there again?"
7† ."Aren't there twelve hours in the day?" returned Jesus. "If
a man walks during the day he doesn't stumble, because he can
see his way. But if he goes at night he stumbles, for he has no
8† light in himself. I must carry out the work of him who sent
me while it is still daylight. Night is coming and then no one
9† can work. While I am in the world I give light to humanity."
10 He paused, then went on: "Our friend Lazarus has fallen
asleep, but I am going to awaken him."
11 "If he's asleep, it means he'll recover," the disciples pointed
out. They thought he meant natural sleep, but Jesus had re-
ferred to his friend's death and now he said so plainly.
12† ."Lazarus is dead. For your sakes I'm glad I wasn't there, so
that your faith may be strengthened. All the same, let us go
to him."

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1. Jn. 11: 1*a*. **2.** Jn. 11: 2. **3.** Jn. 11: 1*b*, 3. **4.** Jn. 11: 4. **5.** Jn. 11: 5, 6, 7. **6.** Jn. 11: 8. **7.** Jn. 11: 9, 10. **8.** Jn. 9: 4. **9.** Jn. 9: 5. **10.** Jn. 11: 11. **11.** Jn. 11: 12, 13, 14. **12.** Jn. 11: 15.

"Aye, let us go," muttered Thomas, whom they called 13†
Didymus or The Twin. "Let us all die together."
When Jesus reached the vicinity he found that Lazarus had 14
already been in the tomb for four days. Martha, hearing that he 15
was approaching, went to meet him, though Mary remained
behind, sitting at home.
"If only you'd been here, Master, my brother would not 16
have died," Martha greeted him, "but even now I know that
God will give you whatever you ask."
"Your brother will rise again," Jesus told her. 17
"I know he'll rise again at the resurrection on the last day,"
Martha agreed.
"I am myself both resurrection and life," Jesus declared. 18†
"Whoever trusts in me shall live eternally though he may have 19
died physically, and whoever trusts in me while physically alive
shall never die spiritually. Do you believe this?"
"Yes, Master," she answered, "I am convinced that you are 20
the Christ, the Son of God, who was to come into the world."
Having said this she went back and called her sister Mary. 21
"The Teacher has come," she whispered to her. "He wants
you."
When Mary heard this she got up quickly and went off to 22
Jesus, who was still where Martha had met him, outside the
village. Bethany being within a couple of miles of Jerusalem, 23
many Jews had come out to condole with Martha and Mary
on their loss. Those who were mourning with her in the house 24
saw her leave.
"She's going to wail at the tomb," they said to one another,
and followed her out.
On reaching Jesus Mary fell down at his feet. 25
"Oh, Master," she exclaimed, like her sister, "if only you'd
been here, my brother would not have died!"
When Jesus heard the lamentations of the Jews mingling 26
with Mary's sobs he became deeply grieved.

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13. Jn. 11: 16*b*. **14.** Jn. 11: 17. **15.** Jn. 11: 20. **16.** Jn. 11: 21, 22. **17.** Jn. 11: 23, 24.
18. Jn. 11: 25. **19.** Jn. 11: 26. **20.** Jn. 11: 27. **21.** Jn. 11: 28. **22.** Jn. 11: 29, 30.
23. Jn. 11: 18, 19. **24.** Jn. 11: 31. **25.** Jn. 11: 32. **26.** Jn. 11: 33.

27 "Where have you laid him?" he asked.
"Come and see, Master," they answered.
28 Jesus himself now shed actual tears.
"Look at that!" exclaimed the Jews. "How he must have loved him!"
29 "Could not this man," asked others, "who gave sight to the blind, have even prevented Lazarus from dying?"
30 .Jesus, still greatly moved, reached the tomb. It was a cave, sealed by a large stone.
"Move the stone away!" Jesus commanded.
31 "Master," expostulated Martha, the dead man's sister, "putrefaction must have set in. He's been dead for four days!"
32 "Didn't I tell you," Jesus returned, "that if only you had faith, you'd see the glory of God?"
At this they moved the stone back.
33† "Father," said Jesus, raising his eyes to heaven, "I thank you for hearing me. I know that you always hear me, but I am thanking you for the sake of all these people, so that they may believe that you really did send me."
34 Then he called out authoritatively: "Lazarus! Come out!"
35 .Instantly the dead man appeared. His arms and legs were swathed in bandages and there was a cloth over his face.
"Take those off!" Jesus ordered, "and let him move freely!"

36 As a result of what they had seen, many of the Jews which
37 had come to condole with Mary believed in Jesus. But others went off to the Pharisees and reported what had taken place.
38 The Pharisees immediately called the chief priests to a meeting of the Council.
"What shall we do?" they asked one another. "This fellow
39 certainly does work some surprising miracles. If we don't interfere he'll win over everyone, and then the Romans will step in and make an end of our position and the whole national life."

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27. Jn. 11: 54. **28.** Jn. 11: 35, 36. **29.** Jn. 11: 37. **30.** Jn. 11: 38, 39. **32.** Jn. 11: 40, 41.
33. Jn. 11: 42. **34.** Jn. 11: 43. **35.** Jn. 11: 44. **36.** Jn. 11: 45. **37.** Jn. 11: 46.
38. Jn 11: 47. **39.** Jn. 11: 48.

"You don't know what you're talking about," declared 40
Caiaphas, the high priest that year. "Has it not occurred to you 41
that it would be better for us to have one man die for all, rather
than that the whole nation should be destroyed?"

In saying this Caiaphas was not speaking by his own vo- 42
lition. In his capacity of high priest he was prophesying that
Jesus should die for the nation, and not for the nation only, 43
but to gather together in one fold all God's scattered children.

From that moment they were agreed that Jesus must die. 44
They issued a decree commanding that anyone who knew
where he was must inform them, so that they might arrest him.
Jesus therefore went into hiding. He left the district for 45
Ephraim, a town on the fringe of the desert, and there re-
mained with his disciples.

"Master," begged the apostles a little later, "strengthen our 46
faith."

"If you had faith as a grain of mustard seed," returned Jesus, 47†
"you could say to this mulberry tree, 'Uproot yourself and
place yourself in the sea!' and it would obey you. Which of 48
you whose servant is employed on the land will tell him when
he comes in from work to sit down at once to his supper?
Will he not rather say to him, 'Prepare my meal and wait on 49
me, and when I've finished you can have yours'? And does he
thank the servant for obeying his orders? In the same way when 50
you have carried out all God's commands, say, 'We are only
servants; we have done no more than our bounden duty.'"

Jesus then related a parable illustrating the need for perse- 51
verence in prayer.

"There was in a town a magistrate who had no regard either 52
for God's justice or man's good opinion. In the town also was 53
a widow who was constantly begging the magistrate for a
judicial ruling against her opponent. For a time he refused her, 54
then he thought to himself, 'Though I fear neither God nor

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40. Jn. 11: 49. **41.** Jn. 11: 50. **42.** Jn. 11: 51. **43.** Jn. 11: 52. **44.** Jn. 11: 53, 57.
45. Jn. 11: 54. **46.** Lk. 17: 5. **47.** Lk. 17: 6. **48.** Lk. 17: 7. **49.** Lk. 17: 8, 9.
50. Lk. 17: 10. **51.** Lk. 18: 1. **52.** Lk. 18: 2. **53.** Lk. 18: 3. **54.** Lk. 18: 4, 5.

man, yet because this widow irritates me I'll give her what she wants. Otherwise she'll become a complete nuisance.'

55† ."On this God said: 'Listen to the corrupt magistrate!' If he so acts, how much more will God come to the help of his own people who cry to him day and night and to whom he shows
56† mercy continuously? I can tell you he will help them without delay. All the same, when the Son of man comes, will he find faith in the world?"

57 Another parable which Jesus related was directed against the self-righteous and censorious.

58 "Two men went into the temple to pray, one a Pharisee,
59 the other a tax collector. The Pharisee stood up and prayed in these words: 'O God, I thank thee that I am different to others.
60 I am no cheat nor swindler, nor am I immoral, nor even like this tax gatherer. I fast twice a week and pay tithes on my whole income.'

61 "But the tax collector, standing with downcast eyes in the obscure distance, kept on beating his breast as he prayed, 'O God, have mercy on me, for I'm a sinful man!'

62 "I can tell you that this man went home forgiven, rather than the other. For whoever thinks well of himself will be humbled, but those who are truly humble will be honoured."

63 Certain Pharisees came to Jesus with a crafty question, hoping to entrap him.

"Is it permissible," they asked, "for a man to divorce his wife for any and every cause?"

64 "What," he returned, "were Moses' instructions on the point?"

65 "Moses allowed a divorce if the man wrote out a deed of separation and handed it to the woman."

66 "Because of your low moral standards Moses gave you this permission. But have you not read that in the beginning the Creator made humanity male and female, and that he said,

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55. Lk. 18: 6, 7. **56.** Lk. 18: 8. **57.** Lk. 18: 9. **58.** Lk. 18: 10. **59.** Lk. 18: 11. **60.** Lk. 18: 12. **61.** Lk. 18: 13. **62.** Lk. 18: 14. **63.** Mt. 19: 3; Mk. 10: 2. **64.** Mk. 10: 3. **65.** Mk. 10: 4. **66.** Mk. 10: 5, 6; Mt. 19: 4.

'Therefore shall a man leave his father and mother and shall 67
cleave unto his wife: and they shall be one flesh'? So they are 68
no longer two, but one. What God therefore has joined to-
gether, man must not separate."

On going indoors the disciples again raised the subject. 69†

"If married couples must not be separated," they asked, "why did Moses permit divorce by a deed of separation?"

"Moses did permit a limited amount of divorce because of 70†
the general low standard of morality, as I said. But it was not
so from the beginning. I now tell you that whoever divorces 71
his wife otherwise than for unchastity and remarries, commits
adultery, and whoever marries the divorced woman commits
adultery. Also if the wife divorces her husband and marries 72
again she commits adultery."

"If that's how the matter stands," the disciples returned, 73
"it would be better not to marry."

"This teaching is not for everyone," Jesus explained, "but 74†
only for those with the necessary vocation. There are men 75†
born without sex, men made so by others, and still other men
self made so for the kingdom of heaven's sake. Whoever feels
that this is for him should accept it."

At this point some people brought their little children to 76
Jesus, hoping that he would lay his hands on them and pray
over them. But when the disciples saw it they protested.

Jesus, noticing what was going on, was indignant. 77

"Allow the children to come to me," he told them. "Don't try to prevent them, for it's the childlike who make up God's kingdom. I can assure you that only those who have 78
the child's receptive attitude towards God's kingdom will
enter it."

With that he called the children over, took them in his arms, 79
laid his hand on them and blessed them. Then he left the
district.

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67. Mt. 19: 5; Mk. 10: 7, 8; Gen. 2: 24. **68.** Mt. 19: 6; Mk. 10: 9. **69.** Mk. 10: 10; Mt. 19: 7.
70. Mt. 19: 8. **71.** Mt. 19: 9; Mk. 10: 11; Lk. 16: 18. **72.** Mk. 10: 12. **73.** Mt. 19: 10.
74. Mt. 19: 11. **75.** Mt. 19: 12. **76.** Mt. 19: 13; Mk. 10: 13; Lk. 18: 15. **77.** Mk. 10: 14; Mt 19: 14; Lk. 18: 16. **78.** Mk. 10: 15; Lk. 18: 17. **79.** Mk. 10: 16; Mt. 19: 15.

80 As he set out along the road an important official appeared running towards him. He threw himself on his knees.

"Good sir," he asked, "what good works must I do to obtain eternal life?"

81† "Why do you ask me about good works?" Jesus answered, "and why do you call me good? Only God is good. All the same, if you wish to obtain eternal life, keep the commandments."

82 "Which commandments?" returned the man.

"You know them well," Jesus declared. "Don't commit
83 murder or adultery, don't steal or lie or cheat, .show your parents proper respect and do as much for your acquaintances as you would for yourself."

84 ."Those, sir? Why, I've carried out all those ever since I was a boy? What else do I require?"

85 Jesus, looking at him, was filled with love for him.

86 ."You still require one thing," he told him. "If you wish to be perfect, go and sell your possessions and use the money to
87† help those in need. .So you will gain riches in heaven. Then come and follow me."

88 At this the young man's face fell and he went away in bitter disappointment, for he had great wealth.

89 "I can tell you," Jesus commented to the disciples as he looked round, "that only with the greatest difficulty can the rich enter God's kingdom!"

90 At this the disciples were astonished.

"My good people," went on Jesus, "I mean, how hard it is
91† for those who trust in riches to enter God's kingdom! Indeed I tell you that it is easier for a camel to go through a needle's eye than for a rich man to enter God's kingdom."

92 This added to the disciples' perplexity.

"Then who can be saved?" they asked.

93† .Again Jesus looked round on them. "From the human

80. Mk. 10: 17; Mt. 19: 16; Lk. 18: 18. **81.** Mt. 19: 17; Mk. 10: 18; Lk. 18: 19. **82.** Mt. 19: 18; Mk. 10: 19; Lk. 18: 20. **83.** Mt. 19: 19. **84.** Mt. 19: 20; Mk. 10: 20; Lk. 18: 21. **85.** Mk. 10: 21. **86.** Lk. 18: 22; Mt. 19: 21. **88.** Mk. 10: 22; Mt. 19: 22; Lk. 18: 23. **89.** Mt. 19: 23; Mk. 10: 23; Lk. 18: 24. **90.** Mk. 10: 24. **91.** Mt. 19: 24; Mk. 10: 25; Lk. 18: 25. **92.** Mt. 19: 25; Mk. 10: 26; Lk. 18: 26. **93.** Mt. 19: 26; Mk. 10: 27; Lk. 18: 27.

point of view salvation is certainly impossible, but God can do anything."

.Peter turned to him. "Well, we've left our all and followed 94
you. What shall our reward be?"

"I assure you," answered Jesus, "that in the new era when 95†
the Son of man is enthroned in glory, you who have followed
me will sit on twelve thrones governing the twelve tribes of
Israel. For no one who has left his house or wife or brothers 96
or sisters or parents or children or property for my sake and
for the kingdom of God's sake, will fail to receive a hundred-
fold in this present world, in houses and brothers and sisters 97†
and mothers and children and property, with persecutions, and
in the next world eternal life. But many who seem to be in 98†
the front rank will be last, and those now last will be first.

"For the kingdom of heaven may be compared to a land- 99
owner who went out early in the morning to hire labourers
for his vineyard. And when he had struck a bargain for a 100
silver piece a day, he set them to work. About nine he went out 101
again and found other labourers standing idle in the market.

" 'Go and work in my vineyard,' he told them, 'and I'll pay 102
you the standard rate.' So they went.

"Twice more he went out, at noon and at three, with the 103
same result. Then at last he had another look round at five, to 104
find that unhired labourers were still loitering about.

" 'Why are you standing here idle all day?' he asked them.

" 'Because no one has hired us,' they answered. 105

" 'Then go and work in my vineyard like the rest,' he invited.

"At six he sent for his steward. 106

" 'Call the men together and pay them their wages,' he directed, 'beginning with those who started last and so on to the first.'

"When those came up who had started at five, each of them 107
received a silver piece. But when the first came they supposed that

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94. Mt. 19: 27; Mk. 10: 28; Lk. 18: 28. **95.** Mt. 19: 28. **96.** Mt. 19: 29; Mk. 10: 29, 30; Lk. 18: 29, 30. **98.** Mt. 19: 30; Mk. 10: 31. **99.** Mt. 20: 1. **100.** Mt. 20: 2. **101.** Mt. 20: 3. **102.** Mt. 20: 4. **103.** Mt. 20: 5. **104.** Mt. 20: 6. **105.** Mt. 20: 7. **106.** Mt. 20: 8. **107.** Mt. 20: 9, 10.

they would get more, but they also received a silver piece.
08 At this resentment against the landowner flared up.
" "'These last have only worked for an hour,' they remonstrated, 'but you've paid them the same as us who've been at it in the scorching heat for the whole day!'
09 " "'I'm not wronging you, my friends,' the landowner answered. 'Didn't you agree with me for a silver piece? Take your
10 money and go. It's my wish that the last comers should have the same as you. Can't I do as I choose with my own money?
11† Are you envious because I'm liberal? .So here again many who now seem last in the race will be first, while those who were once in the front will be among the last."

12 The Jewish Festival of the Passover was now approaching, and many people began going to Jerusalem to complete their
13 ceremonial purification before its commencement. There they searched for Jesus. As they stood in the temple they discussed him.

"What do you wager," they asked one another, "that he'll not come up to the festival at all?"
14† Jesus however was even then on the road to Jerusalem at the
15† head of his little band. As they walked he became filled with an awful exaltation which frightened his followers. Presently he called the twelve apostles aside and began to discuss with them coming events.
16 "As you know, we're going up to Jerusalem, and all the things which the prophets foretold about the Son of man will be fulfilled. For he'll be delivered into the hands of the chief
17 priests and scribes. They'll condemn him to death and hand him over to the Gentiles, who will ridicule him, spit on him
18 and ill-treat him shamefully. They'll scourge him and put him to death by crucifixion. But three days later he'll rise again."
19 .Still they did not understand him. The truth was beyond them and they could not grasp what he meant.

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108. Mt. 20: 11, 12. **109.** Mt. 20: 13, 14. **110.** Mt. 20: 15. **111.** Mt. 20: 16. **112.** Jn. 11: 55. **113.** Jn. 11: 56. **114.** Mt. 20: 17; Mk. 10: 32. **115.** Lk. 18: 31. **116.** Mt. 20: 18; Mk. 10: 33. **117.** Mt. 20: 19; Lk. 18: 32; Mk. 10: 34. **118.** Lk. 18: 33. **119.** Lk. 18: 34.

James and John, the sons of Zebedee, then approached Jesus 120
with their mother. After bowing down before him, the
brothers begged him to do for them whatever they should ask.
"What is it you want?" asked Jesus. 121
Their mother answered for them. "Give orders that my two
sons may sit on either side of you in your kingdom!"
"Yes," added the sons, "grant this to us!"
"You don't know what you're asking," Jesus returned. 122†
"Can you drink the cup of suffering that I'm to drink or be
baptised by the ordeal that I'm about to undergo?"
"We can," they declared.
"You'll certainly drink from my cup and be baptised with 123
my baptism," Jesus agreed, "but the grant of seats on my right
and left hand is not at my disposal. It is for those for whom
my Father has reserved it."
When the other ten apostles heard of this they were indig- 124
nant with James and John. Jesus called them over.
"You know," he told them, "that those appointed to rule 125
the Gentiles grind down the people, and their nobility ride
roughshod over them. It must not be like that among you. 126
The one who wishes to be great among you must work for
the rest, and the one who wants to be first must be your ser-
vant. For in very truth the Son of man came not to be waited 127
on but to serve, and to give his life as a ransom for multitudes."

.At length on their journey they reached Jericho. The head 128
of the local customs, a rich man named Zacchæus, was
anxious to see what Jesus was like, but owing to the crowds
and the fact that he was a small man, he could not get a proper
view. So he ran on in front and climbed into a mulberry tree 129
under which the procession would pass.
When Jesus reached the place he looked up and called out, 130
"Come down at once, Zacchæus, for I want to rest at your
house today!"

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120. Mt. 20: 20; Mk. 10: 35. **121.** Mt. 20: 21; Mk. 10: 36, 37. **122.** Mt. 20: 22; Mk. 10: 38, 39.
123. Mt. 20: 23; Mk. 10: 40. **124.** Mt. 20: 24, 25; Mk. 10: 41, 42. **126.** Mt. 20: 26, 27; Mk. 10: 43, 44.
127. Mt. 20: 28; Mk. 10: 45. **128.** Mk. 10: 46*a*; Lk. 19: 1, 2, 3. **129.** Lk. 19: 4. **130.** Lk. 19: 5.

31 So he came down quickly and welcomed Jesus with delight.
But when the crowds saw it they were indignant.
"He's going," they protested, "to be the guest of a rogue!"
32 At this Zacchæus stood forward.
"See, Master," he exclaimed, "from now on I'm going to hand over half of my property to the poor, and if I've overcharged anyone I undertake to return him four times the amount!"
33† "Today," Jesus answered, "salvation has come to this household, since Zacchæus is acting as a true descendant of Abraham. For the Son of man has come to seek and to save what was lost."

34 When Jesus had left Jericho with his disciples, the little party
35† was followed by large crowds. It happened that a blind man named Bartimæus—Bar-Timæus, the son of Timæus—was
36 sitting begging at the side of the road. When he heard the crowd he asked what was happening. He was told that Jesus of Nazareth was passing.
37 ."Jesus! Master! Son of David!" he began shouting. "Have pity on me!"
38 The people in front tried to restrain him, telling him to be silent. But he cried out louder still, "You son of David, have pity on me!"
39 .At this Jesus stopped. "Bring him over here to me," he ordered.
"You'll be all right now," they told the man. "He's calling for you."
40 The blind man, throwing away his cloak in his eagerness, sprang up and made his way to Jesus.
41 "What do you want me to do for you?" Jesus asked.
"Oh, Master!" he implored, "that I might have my sight!"
42 Jesus, filled with tender pity, touched his eyes, saying at the same time, "Receive your sight and go where you will! Your faith has cured you!"

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131. Lk. 19: 6, 7. **132.** Lk. 19: 8. **133.** Lk. 19: 9, 10. **134.** Mt. 20: 29; Mk. 10: 46*b*.
135. Lk. 18: 35; Mt. 20: 30*a*. **136.** Mk. 10: 47; Lk. 18: 36, 37. **137.** Mt. 20: 30*b*; Lk. 18: 38.
138. Mt. 20: 31; Mk. 10: 48; Lk. 18: 39. **139.** Mt. 20: 32*a*; Mk. 10: 49; Lk. 18: 40. **140.** Mk. 10: 50.
141. Mt. 20 :32*b*, 33; Mk. 10: 51; Lk. 18: 41. **142.** Mt. 20: 34; Lk. 18: 42; Mk. 10: 52.

Immediately the man's sight was restored and he followed 143
Jesus, giving thanks to God. When the crowds saw the miracle
they also began blessing and praising God.

Now that Jesus was near Jerusalem he related a parable to 144†
correct his hearers' erroneous belief that the kingdom of God
was immediately to triumph in the world.

"A nobleman went abroad to ascend the throne of a distant 145
country, intending later to return. Before starting he called 146†
ten of his servants together and gave each of them a hundred
pounds, instructing them to trade with it during his absence.

"In due course, having been crowned king, he reached home 147
again and summoned the servants to learn what they had done
with the money.

" 'Sir,' said the first, 'your hundred pounds has made a 148
thousand.'"

." 'Good man!' the nobleman approved. 'That's excellent! 149
Because you've proved so trustworthy in this small affair, I'll
put you in charge of ten towns.'

."Then the second came up. 'Your hundred pounds, sir, has 150
made five hundred.'

" 'I'll put you in charge of five towns,' returned the nobleman.

."Another servant came forward. "Here's your hundred 151
pounds, sir,' he explained. 'I've kept the money laid up safely
in a cloth. I was afraid to trade with it lest I lost it, because 152
you're a hard man, taking up what you didn't put down and
reaping what you didn't sow.'

" 'Out of your own mouth I'll convict you, you worthless 153
servant,' the nobleman retorted. 'You knew that I was a hard
man, taking up what I didn't put down and reaping what I
didn't sow. Why then did you not bank my money so that 154
on my return I might have received it back with interest?' He 155
turned to the bystanders. 'Take his hundred pounds away from
him and give it to the man with the thousand.'

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143. Lk. 18: 43. **144.** Lk. 19: 11. **145.** Lk. 19: 12. **146.** Lk. 19: 13. **147.** Lk. 19: 15.
148. Lk. 19: 16. **149.** Lk. 19: 17. **150.** Lk. 19: 18, 19. **151.** Lk. 19: 20. **152.** Lk. 19: 21.
153. Lk. 19: 22. **154.** Lk. 19: 23. **155.** Lk. 19: 24.

156† "'That's the man with the thousand, sir,' they pointed out.
"See," went on Jesus, "that you concentrate on what is
157† worth while. For I assure you that the man who does his best with his gifts will develop them and he will become more able and effective, but the man who neglects his opportunities will lose even the powers that he has.
158† ."Going back to the story of the nobleman. It happened that when he went abroad his subjects, who hated him, sent a deputation after him declaring that they did not wish to have him
159 as their ruler. When he returned he dealt with them.
"'Bring before me,' he ordered, 'these enemies of mine who do not want to have me reigning over them. Bring them here and put them to death!'"
160 When Jesus had finished these parables he again took up his place at the head of his followers, leading the way on towards Jerusalem.

NOTES ON CHAPTER XII

2. Lit.: "It was that Mary which anointed the Lord with ointment."

This incident does not appear to have happened till after the raising of Lazarus, and the word "afterwards" has been inserted to bring out this meaning.

4. The raising of Lazarus was the final cause which brought about Christ's arrest, death and resurrection, and spiritual life for mankind. Hence it led to the glory of God and God's Son.

7. Lit.: "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him," i.e. he has nothing in himself to replace the light of the sun.

The light of this world is usually taken to mean the sun, but the light in a man, the guidance of God. A difficult passage, of which one interpretation is that God allots the time for man to do his duty, after which his opportunity for work is over.

8. Daylight and night are here usually taken to mean life and

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156. Lk. 19: 25. **157.** Mt. 13: 12; Mk. 4: 24*a*, 25; Lk. 8: 18*b*; 19: 26. **158.** Lk. 19: 14.
159. Lk. 19: 27. **160.** Lk. 19: 28.

death. The phrase probably means, like the previous one, work now, for death will remove the opportunity.

9. Lit.: "As long as I am in the world, I am the light of the world."

After much thought the position of verses Jn. 9: 4, 5 has been altered to Jn. 11, between verses 10 and 11.

The chief reason is the difficulty of incorporating them without a lot of explanatory matter into the narrative of the man born blind. As they stand they seem to interrupt the story. But they appear to fit well into Christ's remarks to his disciples in connection with their return to Judea, and the miracle he was going to work on Lazarus. Admittedly this is merely the writer's idea and may be incorrect.

12. Lit.: "To the intent ye may believe."

It is generally assumed that this was to strengthen an existing faith rather than to create a new one, hence the slight alteration in the wording.

13. Lit.: "Let us also go, that we may die with him."

18. Lit.: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

The words "physically," "eternally" and "spiritually" have been inserted to bring out the generally accepted meaning.

33. Lit.: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

It has been suggested that by this thanksgiving Christ is openly claiming that what he is about to do will be through God's power. Therefore the success or failure of the miracle will prove him either God's agent or an impostor.

47. This is believed to be a proverb, used about anything of exceptional difficulty. See Note XIII. 58.

50. Lit.: "We are unprofitable servants; we have done that which it was our duty to do."

The word unprofitable is omitted from many scripts and has been so here. Where it is retained, it is usually taken to mean, not worthless, but doing no more than average work.

55. Lit.: "And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is long-suffering over them?"

The phrases, "If he so acts, how much more will God . . . ?" have been inserted to bring out the generally accepted meaning of the parable. "He is long-suffering over them" is a difficult phrase, variously understood to bear the interpretation given here, or that God delays the avenging of his peoples' wrongs, or that he will not be tolerant to his opponents.

56. Lit.: "Howbeit when the Son of man cometh, shall he find faith on the earth?"

This appears to mean, shall he find the necessary faith to importune God continuously, as did the widow the judge. Another interpretation is that the question is rhetorical, the answer, understood, being, "It's for you to see that he does."

69. Lit.: "Why then did Moses command, etc." The phrase, "If married couples must not be separated," has been inserted for clarity, as this is the usually accepted meaning of "then."

70. Lit.: "He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so."

74. Lit.: "All men cannot receive this saying, but they to whom it is given."

Christ's teaching on the subject of divorce would appear to be very dogmatic, and yet he distinctly says it is not for everyone. The whole subject is difficult and too large to be covered in these notes.

75. Lit.: "For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

81. This remark should not be understood as a disclaimer of goodness by Christ, but either as a check to the young man's effusiveness or a testing of his faith.

87. This appears to be another conditional rather than general rule (see Note 74). It does not appear to be Christ's direction that everyone holding property should sell it, but only that everyone should be willing to do so if the call came.

91. This imagery is sometimes explained by the suggestion that a needle's eye was a small gate beside a large one, something like the modern wicket gate, through which it was possible though difficult for a camel to pass. But most commentators reject this

explanation and hold that the passage merely expresses the Eastern love of extreme paradoxical statement.

93. Lit.: (Mark) "With men it is impossible, but not with God: for all things are possible with God." (Luke) "The things which are impossible with men are possible with God."

The passage is usually taken to mean that while from the human point of view riches are incompatible with following Christ, yet God's power can save rich men.

95. See Note xv. 36.

97. Fulfilled by the new companionship of those in the circle into which the convert is received.

98. Lit.: "But many that are first shall be last; and the last first."

This may have the meaning rendered, or it may mean that the earlier disciples will not necessarily hold the highest places, or that those now at the head of things will cease to be so.

111. Lit.: "So the last shall be first, and the first last."

The teaching of this parable is not clear at first sight, but it is usually taken to mean that salvation from sin in this world and eternal life in the next is God's gift and cannot be bought by man's efforts.

114. The original does not say that Jesus was walking towards Jerusalem at the precise moment people were discussing his coming. This, which does not affect the sense, has been added as a connecting link.

115. Lit.: "And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid."

It is generally supposed that an error has crept into Mark's text, and that Jesus, not his followers, was "amazed." This supposition has been followed here, but if it be rejected, the passage would appear to mean that something about Jesus' resolute bearing or abstraction had filled his followers with awed wonder and fear.

122. Lit.: "Are ye able to drink the cup that I am about to drink? or to be baptised with the baptism that I am baptised with?"

133. Lit.: "Today is salvation come to this house, forasmuch as he also is a son of Abraham."

A difficult passage. It appears to mean that because Zacchæus was a Jew, he was entitled to the blessings Jesus was bringing to the Jews. It is true that Jesus was bringing blessings to all nationalities,

but he was here speaking to Jews and perhaps reminding them that though Zacchæus was a tax gatherer, he was still a Jew. Another interpretation is that Zacchæus' action was that of a true son of Abraham. This has been here accepted, and the words "is acting as" have been inserted to bring out this meaning.

135. Matthew, Mark and Luke give slightly different details in describing this miracle, if indeed it was one, as is here assumed, and not three. Matthew says it took place when Jesus was leaving Jericho and that there were two blind men, Mark when Jesus was leaving Jericho and that there was one blind man, and Luke when Jesus was approaching Jericho and that there was one blind man. These variations suggest the imperfect recollections of truthful witnesses, such as are paralleled in any police inquiry today. See Note XVI. 80.

144. Lit.: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear."

The connecting phrase, "and as they heard these things," has been omitted, owing to the insertion of the incident of the healing of blind Bartimæus between the previous conversation (with Zacchæus) and this parable, as seemed chronologically desirable.

"Because he was nigh to Jerusalem" may mean near to Jesus' own suffering and death.

146. The amount would be nearer five pounds of our money, but as the actual value is immaterial, it seemed better to name a sum which would have more meaning to modern readers.

151. Lit.: "But I feared thee, because thou art an austere man."

The usual interpretation of this phrase is that the servant was afraid to risk losing the money in trading with it, lest his harsh employer should blame him. This has here been assumed, and the phrase has been modified to bring out this meaning.

156. Lit.: "And they say unto him, Lord, he hath ten pounds."

This is sometimes taken to represent a mild protest on the part of the spectators. "Sir, he's got ten pounds already!" Here it is assumed that the spectators were pushing forward the man with the ten hundred pounds, who perhaps was bashful.

157. Lit.: "So take heed how (or what) you hear. I say unto you, that unto everyone that hath shall be given and he shall have abund-

ance: but from him that hath not, even that which he thinketh he hath shall be taken away from him."

A difficult passage as it stands. It is usually taken to refer to the development or atrophy which follows the use or neglect of natural powers, probably in the moral sphere. This has here been assumed, and the wording has been modified in an attempt to bring this interpretation out.

158. This section, Lk. 19: 11–27 inclusive, is usually considered to contain one complete parable and a fragment of a second, contained in verses 14 and 27. Here an attempt has been made to separate the stories by transferring verse 14 to between verses 26 and 27 and by adding a short connecting phrase.

CHAPTER XIII

The Beginning of Holy Week

1† On the Saturday before the Passover Jesus reached Bethany on his way to Jerusalem. It was here that Mary and Martha lived with their brother Lazarus, the man who had died and whom Jesus had brought back to life.

2† On that evening Simon the Leper gave a dinner at his house in honour of Jesus. Lazarus sat with the guests, but Martha
3 waited at table. While the meal was in progress Mary produced an alabaster jar containing a pound of spikenard, a very costly
4 aromatic balsam. She broke the seal and poured the perfume over Jesus' head and feet. She wiped his feet with her hair, and the scent of the ointment filled the whole house.

5 .At this the disciples were indignant. Their grumbling at Mary was voiced by Judas Iscariot, who was later to betray Jesus.

6 ."What's the good of such waste?" he demanded. "She could have sold the stuff for more than fifteen pounds and given the money to the poor."

7 .But Judas was not really concerned about the poor. The fact was that he acted as treasurer to the little band, and slipped
8 what he could into his pocket. Jesus, realising what was happening, rebuked the disciples.

"Why are you grumbling at the woman?" he asked. "Let
9 her alone: she's done a fine thing. You've always got the poor with you and you can help them whenever you like; but you
10 won't always have me. With this ointment she's done what she could to anoint my body for burial. I may tell you that

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1. Mt. 26: 6*a*; Jn. 12: 1. **2.** Mt. 26: 6*b*; Mk. 14: 3*a*; Jn. 12: 2. **3.** Mt. 26: 7; Jn. 12: 3. **4.** Mk. 14: 3*b*. **5.** Mt. 26: 8; Mk. 14: 4; Jn. 12: 4. **6.** Mt. 26: 9; Mk. 14: 5; Jn. 12: 5. **7.** Jn. 12: 6. **8.** Mt. 26: 10; Mk. 14: 6; Jn. 12: 7*a*. **9.** Mt. 26: 11; Mk. 14: 7; Jn. 12: 8. **10.** Mt. 26: 12, 13; Mk. 14: 8, 9; Jn. 12: 7*b*.

wherever this Gospel is preached in the whole world, this action of hers will be told. So she won't be forgotten."

The populace had by this time discovered where Jesus was, 11
and they poured out to see both him and Lazarus: this man
who had been raised from the dead. The chief priests were well 12
aware that many Jews were drifting away from allegiance to
them in order to follow Jesus, and they began to consider
whether they could not have both Jesus and Lazarus killed.

On the next day, Sunday, Jesus continued his journey to 13
Jerusalem. When they reached Bethphage on the Mount of
Olives he called two of the disciples.

"Go to that village over there," he directed them, "and just 14†
as you reach it you'll find a donkey tethered with a foal which
has never yet been ridden. Untie the foal and bring it back
with you. If anyone asks you what you're doing say 'The 15
Master wants it and will return it directly.' Immediately he'll
give his permission."

The disciples went off and found the foal tied outside a door 16
on the way to a yard. As they were unfastening it the owners 17
challenged them.

"Why are you untying the foal?" they asked.

"The Master wants it," answered the disciples, and at once 18
the owners handed it over. Having brought it to Jesus, the
disciples made a saddle with their cloaks and he rode on it.

Those who had been present when he brought Lazarus back 19
to life had talked widely of what they had seen. As soon, there- 20
fore, as it became known that Jesus was approaching Jerusalem,
a great crowd of those who had come up for the festival went
out to welcome him. They met the little cavalcade on the 21
Mount of Olives where the road begins to fall towards Jeru-
salem. Those with Jesus threw down their coats on the road 22
for him to ride over, while others cut leafy branches from the

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11. Jn. 12: 9. **12.** Jn. 12: 10, 11. **13.** Mt. 21: 1; Mk. 11: 1; Lk. 19: 29; Jn. 12: 12*a*.
14. Mt. 21: 2; Mk. 11: 2; Lk. 19: 30. **15.** Mt. 21: 3; Mk. 11: 3; Lk. 19: 31. **16.** Mt. 21: 6; Mk. 11: 4; Lk. 19: 32. **17.** Mk. 11: 5; Lk. 19: 33. **18.** Mk. 11: 6, 7; Lk. 19: 34, 35; Mt. 21: 7; Jn. 12: 14. **19.** Jn. 12: 17. **20.** Mt. 21: 8*a*; Jn. 12: 12*b*, 13*a*, 18. **21.** Lk. 19: 37*a*.
22. Mt. 21: 8*b*; Mk. 11: 8; Lk. 19: 36.

23 trees and spread them before him. The new arrivals waved
palm leaves and they all began to praise God for what they had
seen and to shout: "Hosanna to the Son of David! Blessings
24 on the King who comes in the Name of the Lord! Peace be in
heaven and glory in the highest! Blessings on the kingdom of
25 our father David! Hosanna in the highest!" .In this way was
fulfilled the prophecy which said: "Say ye to the daughter of
Zion: Fear not, behold thy King cometh unto thee, lowly and
riding upon an ass, even upon a colt, the foal of an ass."
26 .Some Pharisees in the crowd approached Jesus. "Master,
control your disciples," they rebuked him.
27 "I tell you," Jesus answered, "that if these people were silent,
the very stones would cry out."
28 All these events puzzled the disciples at the time, but later
when Jesus had risen from the dead they remembered that they
had been foretold by the prophets.
29 As they came nearer Jerusalem Jesus saw the city spread out
before him and he shed tears at the sight.
30 "Oh," he apostrophised it, "if only you had realised, even
at this last moment, what was the true source of peace! But
31 you've failed to see it! For the time is coming when your
enemies will build earthworks against you, besieging you and
32 investing you on every side. They'll raze you to the ground,
not leaving one stone standing on another and slaughtering
your citizens: because you failed to recognise that God was
visiting you."
33 .Reaching the city, he found it in a turmoil. Everyone was
asking, "Who is this?"
"It's Jesus, the prophet from Nazareth in Galilee," answered
the crowds which were with him.
34 Jesus passed through the streets and went into the temple.
He spent the day watching what was going on, then in the
evening he returned with the twelve to Bethany.

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23. Lk. 19: 37*b*, 38; Mt. 21: 9; Mk. 11: 9; Jn. 12: 13*b*. **24.** Ps. 118: 25; Mk. 11: 10
25. Ps. 148: 1; Mt. 21: 4, 5; Jn. 12: 15; Is. 62: 11; Zech. 9: 9. **26.** Lk. 19: 39. **27.** Lk. 19: 40.
28. Jn. 12: 16. **29.** Lk. 19: 41. **30.** Lk. 19: 42. **31.** Lk. 19: 43. **32.** Lk. 19: 44.
33. Mt. 21: 10, 11. **34.** Mk. 11: 11.

Next morning, Monday, they left Bethany again to return 35†
to the city. On the way Jesus felt hungry. He saw a fig tree in
leaf in the distance and went over on the chance of finding some
figs. But it bore nothing but leaves, for it was early for the 36
fruit. Then in the hearing of his disciples he said to it: "May
no one ever again eat fruit from you!"

Having entered the city, Jesus once again went into the 37†
temple. There he found a regular trade going on, dealers
selling sheep and cattle and pigeons, and money changers
seated in their booths. .Indignantly he cleared them all out. He 38
made a whip of rushes and drove off the sheep and cattle. He
knocked over the money changers' booths and scattered their
coins.

"Take these things away!" he ordered the pigeon sellers, 39
"and don't turn my Father's house into a market! Doesn't the 40
Scripture say! 'My house shall be called a house of prayer for
all the nations'? But ye have made it a den of robbers!" He 41
also stopped people who were using the building as a
thoroughfare.

All this reminded his disciples of the prophecy: "The zeal
of thine house hath consumed me!"

During that day Jesus taught in the temple, and when 42
several blind and lame persons came to him, he healed them.

All these things that he had done, together with the voices 43
of the children in the temple shouting "Hosanna to the Son
of David," roused the chief priests and scribes to great indigna-
tion. "Do you hear what they're shouting?" they asked him. 44

"Yes," Jesus answered; "and have you never read: 'Out of 45
the mouths of babes and infants thou hast perfected praise'?"

"You see?" said the Pharisees to one another, "we can do 46
nothing! Everyone has gone mad about him!"

They asked him then what sign he could show them as 47
evidence of his right to act as he had.

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35. Mt. 21: 18, 19*a*; Mk. 11: 12, 13. **36.** Mk. 11: 14. **37.** Mt. 21: 12; Mk. 11: 15; Lk. 19: 45; Jn. 2: 14. **38.** Jn. 2: 15. **39.** Jn. 2: 16. **40.** Mt. 21: 13; Mk. 11: 17; Lk. 19: 46; Is. 56: 7; Jer. 7: 11. **41.** Mk. 11: 16; Jn. 2: 17; Ps. 69: 9. **42.** Mt. 21: 14. **43.** Mt. 21: 15. **44.** Mt. 21: 16. **45.** Ps. 8: 2. **46.** Jn. 12: 19. **47.** Jn. 2: 18, 19.

"Destroy this temple," he answered, "and in three days I will raise it up again."
48 "This temple took forty-six years to build," they returned, "and will you re-erect it in three days?"
49 Jesus however was referring, not to the building of stone,
50 but to the temple of his body. When he rose from the dead his disciples remembered what he had said, and their faith both in his words and in the Scriptures was confirmed.
51 The chief priests and scribes and influential citizens then cast about for some way in which to kill him, for they were
52 afraid of him. But they could not think of any plan because of the people, all of whom were entranced by his teaching and eager to hear him.
53 In the evening Jesus left the city, and returning to Bethany,
54 spent the night there. Each of these days indeed he taught in the temple, the people coming early in the morning to hear him, and each night he stayed at Bethany on the Mount of Olives.
55† On their way back to Jerusalem next morning, Tuesday, they passed the fig tree which Jesus had cursed on the previous day. The disciples were astonished to find it withered.
56 "How quickly it died!" they exclaimed.
Peter called Jesus' attention to it.
"See, Master," he said, "the fig tree you cursed is dead!"
57 ."Have faith in God," Jesus answered. "I assure you that if you have faith and don't doubt, you'll be able to do the sort
58† of thing that I've done to the fig tree. Not only that, but if you say to this mountain, 'Move away from here and throw yourself into the sea,' and believe without any doubt that what
59 you've said is going to happen, it'll take place. Therefore I tell you that if you want anything and pray for it, you must
60 believe that it has been granted you, and you'll get it. But when you pray make sure that you've forgiven anyone who

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48. Jn. 2: 20. **49.** Jn. 2: 21. **50.** Jn. 2: 22. **51.** Mk. 11: 18; Lk. 19: 47*b*. **52.** Lk. 19: 48. **53.** Mt. 21: 17. **54.** Lk. 19: 47*a*; 21: 37, 38; Mk. 11: 19. **55.** Mt. 21: 20, 19*b*; Mk. 11: 20. **56.** Mk. 11: 21. **57.** Mk. 11: 22; Mt. 21: 21. **58.** Mk. 11: 23. **59.** Mt. 21: 22; Mk. 11: 24. **60.** Mk. 11: 25.

may have injured you, so that your heavenly Father may forgive you."

When they reached Jerusalem Jesus went once again to the 61
temple. As he was walking about, teaching those present and preaching the Gospel, the chief priests with the scribes and elders of the people approached him.

"What authority have you for what you're doing?" they 62
asked him, "and who gave it to you?"

"I'll also ask you a question," Jesus returned, "and if you 63
answer it, then I'll tell you my authority for what I do. What about John's baptism? Did it come from God or from men? Answer me."

.They talked this over among themselves. "If we say, 'From 64
God,'" they argued, "he'll retort, 'Then why didn't you believe him?' On the other hand, if we say, 'From men,' the 65
people may stone us, for they're convinced that John was a prophet." So they answered,

"We don't know."

"Then," said Jesus, "neither will I tell my authority for what 66
I do.

."But what do you think? A man with two sons said to the 67
first, 'Son, go and work today in the vineyard.' 'No, I can't,' the son answered, but presently he regretted his action and went. The father then asked the second son the same thing. 68
'Certainly, sir,' said the young man, but didn't go. .Which of 69
the two carried out his father's wishes?"

"The first," answered the chief priests and scribes.

"I tell you," returned Jesus, "that cheats and loose women 70
will go into the kingdom of God before you. Righteous John 71
came to you teaching the good way of living, and you wouldn't have anything to do with him. But the cheats and 72
the loose women accepted him. You, even when you saw this, wouldn't admit your error and believe in him.

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61. Mt. 21: 23; Mk. 11: 27; Lk. 20: 1. **62.** Mk. 11: 28; Lk. 20: 2. **63.** Mt. 21: 24, 25; Mk. 11: 29, 30; Lk. 20: 3, 4. **64.** Mk. 11: 31; Lk. 20: 5. **65.** Mt. 21: 26, 27; Mk. 11: 32, 33; Lk. 20: 6, 7. **66.** Lk. 20: 8. **67.** Mt. 21: 28, 29. **68.** Mt. 21: 30. **69.** Mt. 21: 31. **71.** Mt. 21: 32.

73 ."Listen to another parable. There was a landowner who
made a vineyard. He planted the vines, fenced it round, dug
a vat for the winepress and built a watch-tower. Then as he
was going abroad for a considerable time, he let it to tenants.
74 .On the correct date he sent an agent to collect the rent. But
the tenants refused to pay. They attacked the agent and drove
75 him away. So the landowner sent a second agent, with the
same result. This man they wounded in the head and ill-treated
76 disgracefully. He was followed by several others, some of
77 whom were beaten and some killed. The landowner then con-
sidered what he should do. 'I've still one messenger,' he said
to himself, 'my son that I love. I'll send him, for him at least
78 they'll respect.' But when the men saw the son coming they
said: 'This is the heir. Come and let's kill him, and then we'll
succeed to the inheritance.'
79† "So they seized him and murdered him and threw his body
out of the vineyard. What then will the landowner do to the
80 tenants when he comes home from abroad? He'll destroy those
evil men and let the vineyard to others who'll pay the rent."
81 When the chief priests and scribes heard this, they said,
"God forbid!"
82 .Jesus looked at them searchingly. "Haven't you read even
this well-known Scripture? 'The stone which the builders
rejected is become the headstone of the corner. This is the
83 Lord's doing; it is marvellous in our eyes.' Everyone who
falls on this stone will be broken, but anyone on whom it falls
84† will be ground to absolute dust. Therefore I tell you that the
spiritual privileges of a chosen people will be taken away from
you and given to a nation which is more worthy of them."

85 When the chief priests and the Pharisees heard these parables
they realised that they were directed against themselves.
86 They would have liked to arrest Jesus, but they were

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73. Mt. 21: 33; Mk. 12: 1; Lk. 20: 9. **74.** Mt. 21: 34, 35; Mk. 12: 2, 3; Lk. 20: 10. **75.** Mk. 12: 4; Lk. 20: 11. **76.** Mt. 21: 36; Mk. 12: 5; Lk. 20: 12. **77.** Mt. 21: 37; Mk. 12: 6; Lk. 20: 13. **78.** Mt. 21: 38; Mk. 12: 7; Lk. 20: 14. **79.** Mt. 21: 39, 40; Mk. 12: 8, 9; Lk. 20: 15. **80.** Mt. 21: 41; Lk. 20: 16. **82.** Mt. 21: 42; Mk. 12: 10, 11; Lk. 20: 17; Ps. 118: 22, 23. **83.** Mt. 21: 44; Lk. 20: 18. **84.** Mt. 21: 43. **85.** Mt. 21: 45; Mk. 12: 12*a*; Lk. 20: 19. **86.** Mt. 21: 46.

afraid to do so because of the people, who held him to be a prophet.

.Jesus then told them another parable. "The kingdom of 87†
heaven may be compared to a king who gave a wedding ban-
quet for his son. When the time came he sent his servants to 88
remind the guests of their invitation. But none of them would
come. .So he sent other servants to urge them. 'Tell them,' he 89
directed, 'that the banquet's ready, that I've killed my fattened
animals and prepared everything, and that I hope they'll
come.' .But they paid no attention. One went off to his estate, 90
another to his business, while others seized the servants, and
after ill-treating them, murdered them. At this the king was 91
very angry, and he sent troops and executed the murderers
and sacked their town. 'Here,' he told his servants, 'is the ban- 92
quet ready, but the guests I invited weren't worthy. Go out
to the cross-roads and ask anyone you see to come.' The ser- 93
vants did so and brought in a mixed crowd of people, so that
all the places were occupied.

"Presently the king came in to greet the guests, and there 94
he saw a man who was not wearing a wedding robe. 'My 95
friend,' he asked him, 'how did you get in here without a
wedding robe?' The man had no explanation to offer. .So the 96
king told his servants: 'Tie him up and throw him into the
darkness outside, where there'll be crying and gnashing of
teeth. For many persons are invited, but only a few are
accepted.' "

The Pharisees then put their heads together to find a way 97
to entrap Jesus. They sent out as emissaries some of their fol-
lowers with Herodian partisans. Posing as honest inquirers, 98
these were to try and trick him into some compromising state-
ment, which would give a pretext for arresting him and
handing him over to the governor's jurisdiction. Watching 99
their opportunity, they tackled him.

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87. Mt. 22: 1, 2. **88.** Mt. 22: 3. **89.** Mt. 22: 4. **90.** Mt. 22: 5, 6. **91.** Mt. 22: 7.
92. Mt. 22: 8, 9. **93.** Mt. 22: 10. **94.** Mt. 22: 11. **95.** Mt. 22: 12. **96.** Mt. 22: 13, 14.
97. Mt. 22: 15, 16*a*; Mk. 12: 13; Lk. 20: 20. **99.** Mt. 22: 16*b*; Mk. 12: 14; Lk. 20: 21.

"Master," they began, "we know that you're an honourable man who teaches the truth about the Way of God without
100 fear or favour or respect of persons. Tell us then what you think: Is it right to pay the poll-tax to Cæsar? Should we pay or should we refuse?"
101 Jesus was not taken in by their duplicity.
"You hypocrites, why are you trying to entrap me?" he asked. "Let me see what you pay it with."
102 They handed him the coin.
"Whose is the head and inscription on this?" he went on.
103 "Cæsar's," they answered.
"Then pay to Cæsar the things which are Cæsar's, and to God the things which are God's."
104 .When they heard this they were astonished. Being unable to point out to the people any fault in the reply, they remained silent.

105 That same day some of the Sadducees, who deny a life after death, came to him with another poser.
106 "Master," they said, "Moses taught us that if a man's brother should die, leaving a wife but no child, the man should marry
107 the wife and bring up a family to his deceased brother. Now living near us there were seven brothers. The first married and died, childless. The second therefore married the widow, and he also died childless. So did the third, and so in turn did all
108 the seven. .Last of all the woman also died. At the resurrection whose wife will she be, for the whole seven were married to her?"
109† "You're putting up a non-existent difficulty," Jesus answered. "Your mistake is due to your ignorance, both of the
110 Scriptures and of God's power. Men and women in this world are betrothed and marry, but those who are found worthy to attain to the next world and the life after death are neither

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100. Mt. 22: 17; Lk. 20: 22; Mk. 12: 15. **101.** Mt. 22: 18, 19; Lk. 20: 23, 24. **102.** Mk. 12: 16; Mt. 22: 20. **103.** Mt. 22: 21; Mk. 12: 17; Lk. 20: 25. **104.** Mt. 22: 22; Lk. 20: 26; Mk. 12: 12*b*. **105.** Mt. 22: 23; Mk. 12: 18; Lk. 20: 27. **106.** Mt. 22: 24; Mk. 12: 19; Lk. 20: 28. **107.** Mt. 22: 25, 26, 27; Mk. 12: 20, 21; Lk. 20: 29, 30. **108.** Mk. 12: 22, 23; Lk. 20: 31, 32, 33; Mt. 22: 28. **109.** Mt. 22: 29; Mk. 12 :24. **110.** Lk. 20: 34, 35.

betrothed nor do they marry. They cannot die again, for they 111†
are immortal as the angels in heaven and are the sons of God
through their resurrection.

"But with regard to the life after death, haven't you read 112
what God said in the writings of Moses about the burning
Bush? 'I am,' he said, 'the God of thy father, the God of 113
Abraham, the God of Isaac, and the God of Jacob.' Now God 114
isn't the God of the dead, but of the living, for to him all are
alive. You're making a very serious mistake."

The cogency of the reply filled the crowds with amazement. 115
Some of the scribes congratulated him. "Master," they said,
"you've given them a good answer."

When the Pharisees heard that he had silenced the Sad- 116
ducees, they made another attempt.

"Master," asked one of them, a lawyer, "what is the chief
commandment of the law?"

"The chief," answered Jesus, "is this: 'Hear, O Israel; the 117
Lord our God is one Lord; and thou shalt love the Lord thy
God with all thy heart, and with all thy soul, and with all thy
might.' That's the first and the greatest commandment. 118
And the second is like it: 'Thou shalt love thy neighbour
as thyself.' No commandments are greater than these 119
and on them are founded the whole law and the prophetic
Scriptures."

"Certainly, Master," admitted the lawyer, "you answered 120
well when you said that God was one and that there was no
one else but him. Also that to love him with one's whole heart 121
and mind and strength, and to love one's neighbour as one's
self was better than making offerings and sacrifices."

"You're not far from the kingdom of God," Jesus declared 122
when he heard this wise reply. Then he turned to the group of 123†
Pharisees and asked a question in his turn.

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111. Mt. 22: 30; Mk. 12: 25; Lk. 20: 36. **112.** Mt. 22: 31; Mk. 12: 26; Lk. 20: 37. **113.** Mt. 22: 32; Ex. 3: 6. **114.** Mk. 12: 27; Lk. 20: 38. **115.** Mt. 22: 33; Lk. 20: 39. **116.** Mt. 22: 34, 35, 36; Mk. 12: 28. **117.** Mt. 22: 37; Mk. 12: 29, 30; Deut. 6: 4, 5. **118.** Mt. 22: 38, 39; Mk. 12: 31; Lev. 19: 18. **119.** Mt. 22: 40. **120.** Mk. 12: 32. **121.** Mk. 12: 33. **122.** Mk. 12: 34*a*. **123.** Mt. 22: 41, 42; Mk. 12: 35; Lk. 20: 41.

"What do you think of the Christ? Whose son is he?"
124 "David's," they replied.
"That's what the scribes say. Then what does David mean when, inspired by the Holy Spirit, he calls him Lord? In the
125 Book of Psalms David himself says: 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' If David then calls him Lord, how can he be his son?"
126 No one was able to answer him a word, indeed from that time no one dared to ask him any more questions. But the ordinary people delighted in his teaching.

127 Among the crowds which came up to worship at the festival were a number of Greeks. These sought out Philip, of Bethsaida in Galilee, and explained that they wanted to see
128 Jesus. Philip mentioned it to Andrew, and they both went to tell Jesus.
129 Jesus' reply was indirect. "The time has come," he said,
130 "for the Son of man to be glorified. I put it to you that unless a grain of wheat is buried in the ground and dies, it remains
131 sterile, but if it dies it produces a great increase. Whoever clings to his physical life loses it, but whoever is willing to
132† sacrifice his life in this world, will preserve it eternally. If anyone wishes to serve me, he must follow me in this; then what I attain he will also attain and my Father will do him honour.
133 "My soul is now troubled, but shall I ask my Father to save me from this trial? Why, it was to endure this trial that I've
134† come! I'll say rather, 'Father, at any cost to me fulfil your purpose, to the glory of your name!' "
135 At that a voice sounded from the sky: "I have already glorified it and I will glorify it again."
136 When the crowd standing round heard it they declared it was thunder, though some said an angel had spoken to him.

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124. Mt. 22: 43; Mk. 12: 36; Lk. 20: 42. **125.** Ps. 110: 1; Mt. 22: 44, 45; Lk. 20: 43, 44; Mk. 12: 37. **126.** Mt. 22: 46; Mk. 12: 34*b*; Lk. 20: 40. **127.** Jn. 12: 20, 21. **128.** Jn. 12: 22. **129.** Jn. 12: 23. **130.** Jn. 12: 24. **131.** Jn. 12: 25. **132.** Jn. 12: 26. **133.** Jn. 12: 27. **134.** Jn. 12: 28. **136.** Jn. 12: 29, 30.

"This voice," said Jesus, "hasn't come for my sake, but for
yours. Now this world is to be judged and the Prince of this 137
world will be deposed. And I," he went on, referring to the 138
kind of death he was to die, "if I'm lifted up from the ground,
will draw everyone to myself. Moses lifted up the serpent 139†
before the people in the desert, and in the same way the Son
of man must be lifted up, so that everyone who trusts in him
may have eternal life."

"We've heard from the Scriptures," the crowd answered, 140
"that the Christ endures for ever. And now you say that the
Son of man must die through being lifted up? Who then is
this Son of man?"

"God's only Son, whom God sacrificed because he loved 141†
mankind so intensely. As a result everyone who trusts in him
may have eternal life without fear of perishing. God did not 142
send his Son into the world to pass judgement on mankind,
but so that mankind through him might be saved. Whoever 143
trusts in him is not judged, but whoever doesn't trust him is
already under sentence, simply because he isn't trusting in the
name of the only Son of God. And this is the cause of con- 144
demnation: that Light has come into the world and that men
have preferred darkness because of their evil acts. For every 145
wrongdoer hates the light: he avoids it lest his deeds be shown
up. But those who act uprightly come to the light, to show that
their acts have been inspired by God. The Light will remain 146†
among you for only a little longer. Act in accordance with the
Light you have, or else you may be overtaken by darkness.
.For no one walking in the dark knows where he's going. As 147†
you have the Light, trust in the Light, so that the Light may
become the inspiration of your life.

"Whoever trusts in me," Jesus called out, "doesn't trust only 148
in me, but in him who sent me. And whoever sees me, sees
him who sent me. I've come as a light into the world, so that 149
no one who trusts in me need remain in the dark. If anyone 150

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137. Jn. 12: 31. **138.** Jn. 12: 32,33. **139.** Jn. 3: 14, 15 **140.** Jn. 12: 34. **141.** Jn. 3: 16.
142. Jn. 3: 17. **143.** Jn. 3: 18. **144.** Jn. 3: 19. **145.** Jn. 3: 20, 21. **146.** Jn. 12: 35.
147. Jn. 12: 36*a*. **148.** Jn. 12: 44, 45. **149.** Jn. 12: 46. **150.** Jn. 12: 47

hears my directions, but fails to carry them out, I don't judge him, for I didn't come into the world to judge mankind, but
151 to save it. But there is indeed a judge for anyone who rejects me and my precepts: my whole teaching will judge him on
152 the last day. For I haven't spoken on my own authority, but the Father who sent me instructed me as to what I should say.
153 I know his commandments give eternal life, therefore I speak as the Father directs me."

154 When Jesus had said this he slipped away and hid himself from the crowd. Though he had performed so many miracles
155 before their very eyes, they did not believe in him, .so that Isaiah's prophecy might be fulfilled which said:

"Who hath believed our report? And to whom is the arm of the Lord revealed?"

156 For this reason they could not believe, as Isaiah also said:

"He hath blinded their eyes, and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them."

157 Isaiah said these things because he saw his glory: so he spoke of him.

158 All the same, many believed in him even among the ruling classes, but they kept it to themselves for fear of being excom-
159 municated by the Pharisees. These preferred the approbation of men to the approval of God.

NOTES ON CHAPTER XIII

1. The original does not mention by name the various days of this first Holy Week, but with the object of clarifying the story an attempt has been made to insert these. Approximate correctness can of course only be claimed. In the present instance St. John says Christ reached Bethany six days before the Passover, which gives Saturday, but many authorities believe the time should be Friday evening. It is at least certain that he arrived about the end of the week.

2. See Note 1. Whether Christ reached Bethany on Friday even-

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151. Jn. 12: 48. **152.** Jn. 12: 49. **153.** Jn. 12: 50. **154.** Jn. 12: 36*b*, 37. **155.** Jn. 12: 38 Is. 53: 1. **156.** Jn. 12: 39, 40; Is. 6: 9, 10. **157.** Jn. 12: 41. **158.** Jn. 12: 42. **159.** Jn. 12: 43.

ing or Saturday, the dinner probably took place on Saturday evening.

14. St. Matthew says that Christ told the disciples to bring both the ass and colt (here rendered donkey and foal) to him and that he rode on them both. Mark and Luke mention the colt only. John mentions an ass's colt.

It has been suggested that, like finding the man with the pitcher of water (see Note XV. 14) this incident may not have been supernatural, but prearranged.

35. With verses 35, 36 must be included verses 55–60. A difficult incident. It has been suggested that it is really a dramatised parable, which should be understood as a condemnation of the current Judaism for requiring many outward observances (leaves), but little inward spirituality (fruit). It has been further supposed that the withering of the tree symbolised the fate of the Jews at the time of the destruction of Jerusalem.

37. Matthew, Mark and Luke give this incident at this point in the Gospel story, John at the beginning of Christ's ministry (Jn. 2: 14–22). It is not certain which is correct or whether there were two such incidents. Here it has been assumed that there was one only, and that it took place at the end of Christ's ministry.

The priests were making a good revenue out of this trade. Christ therefore attacked, not only their prestige, but their pockets. His action was one of the matters which brought their hatred to a head.

55. See Note 35.

58. A favourite Jewish figure of speech for anything of exceptional difficulty. Persons of peculiar influence were called removers of mountains.

79. Matthew and Luke say the tenants threw the son out of the vineyard before murdering him, Mark that they murdered him in the vineyard and then threw him out. The point is of interest in the interpretation of the parable. St. Mark's rendering has here been followed.

84. Lit.: "The kingdom of God shall be taken away from you."

It has been suggested that in the present instance kingdom of God has the meaning given.

87. St. Mark inserts here the phrase "and they (the chief priests and Pharisees) left him and went away." But Mark does not include the parable of the wedding banquet, which Matthew says Jesus

then told to them (the chief priests and Pharisees). To insert the phrase would break the continuity of the combined narrative, and it has therefore been omitted.

109. Lit.: (Matthew) "Ye do err, not knowing (Mark: "Is it not for this cause that ye err, that ye know not) the scriptures, nor the power of God?"

It has been suggested that Christ's answer implied that the teaching of Scripture did not involve the difficulty raised, and that God was too powerful to be limited to the conditions obtaining in this world.

111. Lit.: "And are sons of God, being sons of the resurrection."

The phrase given is one suggested interpretation.

123. St. Matthew says Christ asked this question of the Pharisees. St. Mark says it was a general query: "How say the scribes that the Christ is the son of David?"

To cover Mark's version the words "That's what the scribes say" have been inserted.

132. Lit.: "If a man serve me, let him follow me; and where I am, there shall also my servant be."

It is suggested that Christ meant "follow me" in the way of being willing to sacrifice his life, and that where he would be was his kingdom. The words "in this" and "attain" have been inserted to indicate this meaning.

134. Lit.: "For this cause came I unto this hour. Father, glorify thy name."

The additional words have been inserted to bring out Christ's suggested meaning.

139. The idea of introducing at this point verses from John 3 was obtained from the Moffatt New Testament Commentary, Volume The Gospel of John. It is there pointed out that verses Jn. 3: 14–30 are apparently out of place. It is thought that while verses 3: 22–30 can be conveniently transposed to a later place in the same chapter, verses 3: 14–21 would be better completely removed. (See Note II. 108.)

It is further suggested that verses 3: 14, 15 follow logically from verse 12: 32, and that these same verses (3: 14–15), containing a reference to the Son of man which is absent from 12: 32, lead more naturally to the crowd's question, "Who is this Son of man?" in verse 12: 34.

Again, in the original arrangement this question is unanswered, and the next verse, 12: 35, starts the new and unconnected subject of Christ as the Light of the world. But if verses 3: 16–21 be inserted between verses 12: 34 and 12: 35, they firstly answer the question of verse 12: 34, and then lead smoothly to the subject of Christ as the Light of the world. Verse 12: 35 then follows naturally.

With acknowledgements to the Moffatt commentators, this idea has been adopted here.

141. Lit.: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The wording has been rearranged to make it more of an answer to the question of Jn. 12: 34. See Note 139.

146. (See Note 139.) An attempt has been made to distinguish between *L*ight, representing Christ, and *l*ight, meaning ordinary physical light.

147. Lit.: "While ye have light, believe in the light, that ye may be the children of light."

CHAPTER XIV

Christ's Denunciations and Warnings

1 "Be on your guard against the scribes," Jesus said to his
2 disciples and the crowds on returning to the temple. "The
scribes and the Pharisees are Moses' official successors, and you
must therefore obey their orders. But avoid imitating them,
3† for they don't practice what they preach. Yes, indeed, they
bind together and lay on men's shoulders heavy irksome bur-
4† dens, but won't put out a finger themselves to bear them. All
they want is publicity, so they wear exaggerated religious
5 badges and specially cut clothes. They delight in being greeted
respectfully in the streets, in occupying the front seats in
churches and the top tables at dinners, and in being addressed
6† by titles. These are the people who, while keeping within the
letter of the law, cheat the weak and helpless, at the same time
making long pretentious prayers. So much the heavier will
be their punishment.

7 "But don't you be addressed by titles, for you have one
8 superior and you yourselves are all brothers. And don't call
anyone 'father' on earth, for you have one Father, and he's in
9 heaven. Nor be called 'Master,' for you have one master,
10 namely Christ. Indeed the greatest among you shall be your
servant. For whoever applauds himself shall be humbled, and
whoever humbles himself shall be honoured.

11† "How pitiable are you, hypocritical scribes and Pharisees!
For you obscure by your teaching the way by which men may
12 enter the kingdom of God. You'll neither go in yourselves nor
let those pass who are trying to do so.

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1. Mk. 12: 38*a*; Lk. 20: 46*a*, 45; Mt. 23 :1. **2.** Mt. 23: 2, 3. **3.** Mt. 23: 4; Lk. 11: 46*b*. **4.** Mt. 23: 5. **5.** Mk. 12: 38*b*, 39; Lk. 20: 46*b*; Mt. 23: 6, 7; Lk. 11: 43. **6.** Mk. 12: 40; Lk. 20: 47; Mt. 23: 14. **7.** Mt. 23: 8*a*. **8.** Mt. 23: 9. **9.** Mt. 23: 8*b*, 10. **10.** Mt. 23: 11, 12. **11.** Mt. 23: 13.

"How pitiable are you, hypocritical scribes and Pharisees! 13
For you scour land and sea to obtain one convert, and when
you've gained him, you make him twice as great a son of hell
as yourselves.

"How pitiable are you, canting guides, who say: 'To swear 14
by the sanctuary is nothing, but to swear by the gold of the
sanctuary is a binding oath.' .You blind fools! Which is 15
greater, the gold, or the sanctuary which consecrates the gold?
And, 'To swear by the altar is nothing, but to swear by the 16
gift on the altar is a binding oath.' .How blind you are! Which 17
is greater, the gift, or the altar which consecrates the gift?
Whoever swears by the altar, swears by it and by everything 18
that's on it. And whoever swears by the sanctuary, swears by 19
it and by him who rests in it. And whoever swears by heaven, 20
swears by the throne of God and by him who sits on it.

"How pitiable are you, hypocritical scribes and Pharisees! 21
For you pay tithes on insignificant herbs, but neglect the really
important requirements of the law: love to God, social justice,
mercy and good faith. These are what you ought to have 22
observed, though of course without neglecting the others.
You blind guides, straining out the gnat and swallowing the
camel!

"How pitiable are you, hypocritical scribes and Pharisees! 23
For you wash the outsides of the cups and plates which you've
filled by profiteering and sweated labour. Blind Pharisees! 24
First wash out the insides, so that the whole may be clean.

"How pitiable are you, hypocritical scribes and Pharisees! 25
For you're like white-washed tombs which look well on the
outside, but inside they are filled with dead men's bones and
all kinds of rottenness and decay. So you, making an outward 26
show of uprightness and honesty, are inwardly full of deceit
and evil.

"How pitiable are you, hypocritical scribes and Pharisees! 27
For you build memorials to the prophets and saints and lay

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13. Mt. 23: 15. **14.** Mt. 23: 16. **15.** Mt. 23: 17. **16.** Mt. 23: 18. **17.** Mt. 23: 19.
18. Mt. 23: 20. **19.** Mt. 23: 21. **20.** Mt. 23: 22. **21.** Mt. 23: 23; Lk. 11: 42. **22.** Mt. 23: 24.
23. Mt. 23: 25. **24.** Mt. 23: 26. **25.** Mt. 23: 27. **26.** Mt. 23: 28. **27.** Mt. 23: 29; Lk. 11: 47, 48.

wreaths on their graves: the very men whom your ancestors
28† murdered! You say: 'If we had been alive in those days we
wouldn't have joined with our forefathers in these crimes,'
29 thus admitting that the taint of murder is in your blood. And
now you are about to follow in the steps of your forefathers,
30 for your spirit is the same as theirs. You serpents, you brood
of vipers! How will you escape the punishment of hell?
31 "Therefore God in his wisdom said: 'See, I'll send to them
prophets and apostles, wise men and scribes: some of them
they'll torment and murder, some they'll beat in the churches
32 and hunt from city to city.' You will have to answer for all
this innocent blood shed during your whole history, from the
blood of Abel the Righteous, to the blood of Zechariah the
son of Barachiah, who was killed between the sanctuary and
33 the altar. I repeat most earnestly that a reckoning for all these
crimes shall be required from you who are now alive."

34 After this denunciation Jesus sat down opposite the treasury
35 and watched the crowds making their offerings. Many rich
people gave liberally, then a poor widow dropped in two
36 small copper coins. "I assure you," said Jesus to his
disciples, "that this widow has given more than all the others
put together. They only offered what they didn't miss, while
she gave everything she had to live on."
37† As Jesus was leaving the temple, a discussion arose about
38 the building, which was still under construction. "Isn't it mar-
vellous, Master!" one of his disciples said. "Look at the mas-
siveness of that masonry! And the magnificence of the votive
decorations!"

39 "You're looking at these huge buildings?" Jesus returned.
"I tell you the day is coming when the whole lot of them will
be razed to the ground! Not one stone will be left standing
upon another!"

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28. Mt. 23: 30, 31. **29.** Mt. 23: 32. **30.** Mt. 23: 33. **31.** Mt. 23: 34; Lk. 11: 49. **32.** Mt. 23: 35; Lk. 11 :50, 51; Gen. 4: 8; 2 Chron. 24: 20, 21. **33.** Mt. 23: 36. **34.** Editor; Mk. 12: 41; Lk. 21: 1. **35.** Mk. 12: 42, 43; Lk. 21: 2, 3. **36.** Mk. 12: 44; Lk. 21: 4. **37.** Mt. 24: 1; Mk. 13: 1; Lk. 21: 5. **39.** Mt. 24: 2; Mk. 13: 2; Lk. 21: 6.

He went up to the Mount of Olives and sat down opposite 40
the temple. Four of his disciples, Peter, James, John and
Andrew, followed him and spoke to him privately.
"Tell us, Master," they asked him, "when all this will take 41
place? What warning will there be before it happens, and
before your return and the end of the world?"
"First," Jesus answered, "the Son of man must endure great 42†
suffering and be rejected by his contemporaries. Then when 43†
you see what Daniel calls the Abomination of Desolation stand-
ing in the Holy Place where it ought not—make sure that you
interpret this correctly—and when you see the besieging armies 44
gathering round Jerusalem, then you'll know that the city's
sack and ruin is at hand. Those who are in Judea at that time 45
should fly to the hills; those who are in the city should escape
from it, and those who are in the country should avoid at-
tempting to shelter in it. If a man's on his roof, he shouldn't 46
delay to go down to save anything from his house. If he's in 47
his field, he shouldn't go back to pick up his coat. Remember
Lot's wife! Whoever tries to save his life will lose it, but who- 48
ever is willing to sacrifice his life will preserve it. For this is 49
the time of retribution, when all that has been foretold will be
fulfilled.
"The distress in this land and among this people will then 50
be terrible. Expectant mothers and those with babies are to
be pitied at that time! Pray that your flight may not be in the 51†
winter or on a Sabbath. For the suffering will be appalling, 52
greater than has ever taken place since the beginning of God's
creation, or ever will be again. If that dreadful period were 53
not curtailed, no one would be left alive, but for the sake of
his chosen people God has curtailed it. The people will be 54
slaughtered in the war and dragged away as slaves to other
countries, and Jerusalem will be under the heel of the Gentiles
until the allotted period of Gentile domination has come to

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40. Mt. 24: 3; Mk. 13: 3; Lk. 21: 7. **41.** Mk. 13: 4. **42.** Lk. 17: 25. **43.** Mt. 24: 15; Mk. 13: 14*a*; Dan. 9: 27. **44.** Lk. 21: 20. **45.** Mt. 24: 16; Mk. 13: 14*b*; Lk. 21: 21. **46.** Mt. 24: 17; Mk. 13: 15; Lk. 17: 31. **47.** Mt. 24: 18; Mk. 13: 16; Lk. 17: 32. **48.** Lk. 17: 33. **49.** Lk. 21: 22. **50.** Lk. 21: 23; Mt. 24: 19; Mk. 13: 17. **51.** Mt. 24: 20; Mk. 13: 18. **52.** Mt. 24: 21; Mk. 13: 19; Dan. 12: 1. **53.** Mt. 24: 22; Mk. 13: 20. **54.** Lk. 21: 24.

55 an end. I assure you that all these events will take place during the lifetime of the present generation.

56 "But take care," Jesus went on, "that no one deceives you. For many false leaders will arise and will lead large numbers
57 astray. Many will come, assuming my name and saying, 'I am the Christ; the end is at hand.' Multitudes will be duped by
58 these people. .But don't follow them. If anyone says to you, 'See, here's the Christ!' or 'Look! He's there!' pay no atten-
59 tion. For impostor Christs and lying prophets will appear, showing strange signs and prodigies, trying to lead astray, if
60 they can, even the elect. But you be on your guard: I've
61 warned you of it beforehand. So if you hear a report that he's in the desert, don't go out, or that he's in some innermost
62 room, don't believe it. For as lightning appearing in the east flashes across the whole sky to the west, so will be the Son of
63† man's coming. This is as certain as that where the carcase lies, the vultures gather.

64 "When you hear of wars and rumours of fighting, don't be alarmed. For wars will break out between nations and between kingdoms, and there'll be great earthquakes and pestilences in
65 various places. These things must necessarily occur, but the end won't come till later. They are indeed merely like the first pains of childbirth.

66 "Then evil will be rampant, and as a result the love of the majority will grow cold. People will fall into error and will
67 hate and betray one another. Then look out for yourselves, for your persecution will begin. For my sake you'll be universally
68 detested. You'll be arrested, lodged in prison, brought before kings and governors, handed over to ecclesiastical councils
69 and cruelly beaten. For professing yourselves followers of me
70 you'll be tormented and killed. You'll even be denounced by

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55. Mt. 24: 34; Mk. 13: 30; Lk. 21: 32. **56.** Mt. 24: 4, 11; Mk. 13: 5; Lk. 21: 8. **57.** Mt. 24: 5; Mk. 13: 6. **58.** Mt. 24: 23; Mk. 13: 21; Lk. 17: 23*a*. **59.** Mt. 24: 24; Mk. 13: 22. **60.** Mt. 24: 25; Mk. 13: 23. **61.** Mt. 24: 26; Lk. 17: 23*b*. **62.** Mt. 24: 27; Lk. 17: 24. **63.** Mt. 24: 28; Lk. 17: 37. **64.** Mt. 24: 6*a*, 7; Mk. 13: 7*a*, 8; Lk. 21: 9*a*, 10, 11*a*. **65.** Mt. 24: 6*b*, 8; Mk. 13: 7*b*; Lk. 21: 9*b*. **66.** Mt. 24: 12, 10. **67.** Mt. 10: 17*a*, 22*a*; 24: 9*a*; Mk. 13: 9*a*, 13*a*; Lk. 21: 17. **68.** Lk. 21: 12; Mt. 10: 18*a*, 17*b*. **69.** Mt. 24: 9*b*. **70.** Mt. 10: 21; Mk. 13: 12; Lk. 21: 16.

your own parents and brothers, by your children, your relatives and friends. These will give you up to torture and death.

"All this will give you an opportunity of witnessing for me 71
before both Jews and Gentiles. When you're being tried, don't 72
be anxious about how to answer your examiners, for I'll give you eloquence and wisdom which not one of them will be able to contradict or resist. Not you, but your Father's Spirit, will 73
be speaking. Not a hair of your head will perish, and whoever 74
endures to the end will be saved. By your steadfastness you'll win your souls.

"After the terror of that time there'll be portents in the sky: 75†
the sun will be dimmed, the moon won't give its full light; there'll be showers of falling stars and the celestial powers will be shaken. On the earth whole nations will be in anguish and 76
appalled by the roaring of the sea and the wildness of its waves. Men will faint from fear, looking forward to the horrors which 77
are coming on the world.

"Then, the good news of the coming of the kingdom of 78
God on earth having been preached as a testimony to every nation in the world, the end will come. The sign of the Son 79
of man will appear in the sky. All the nations of the world will mourn and lament as they see him coming in the clouds with great power and glory. He'll send out his angels with the 80
piercing blast of a trumpet, and they'll assemble together his elect from all quarters of the globe, from the farthest bounds of heaven and earth. When all this begins you can raise your 81
heads and look up, for your deliverance is approaching."

.To this Jesus added a parable. "Learn a lesson from the trees, 82
the fig tree and the others. When they bud and leaves appear you know summer isn't far off. So when you find these events 83
beginning, you may be certain that the kingdom of God is near, indeed at your very door. But the exact time no one 84

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71. Mt. 10: 18*b*; Mk. 13: 9*b* ; Lk. 21: 13. **72.** Lk. 21: 14, 15; Mt. 10: 19; Mk. 13: 11; Lk. 12: 11. **73.** Mt. 10: 20, 22*b*; Lk. 12: 12; 21: 18. **74.** Mt. 24: 13; Mk. 13: 13*b*; Lk. 21: 19. **75.** Mt. 24: 29; Mk. 13: 24, 25; Lk. 21: 11*b*, 25. **77.** Lk. 21: 26. **78.** Mt. 24: 14; Mk. 13: 10. **79.** Mt. 24: 30; Mk. 13: 26; Lk. 21: 27. **80.** Mt. 24: 31; Mk. 13: 27. **81.** Lk. 21: 28. **82.** Mt. 24: 32; Mk. 13: 28; Lk. 21: 29, 30. **83.** Lk. 21: 31; Mt. 24: 33; Mk. 13: 29. **84.** Mt. 24: 36; Mk. 13: 32.

knows, not even the angels in heaven, nor the Son, but only
85 the Father. Therefore keep on the alert, watching and praying,
for you don't know the moment when your Lord will appear.
86 Heaven and earth will come to an end, but my words shall
stand for ever.
87 "At the coming of the Son of man it will be just as it was in
Noah's day. Before the flood people carried on as usual, eating
88 and drinking, being betrothed and married. Then Noah went
into the ark, and before the others realised what was happen-
89 ing, the floods had risen and all of them were swept away. So
it was at the time of Lot. People ate and drank, bought and
90 sold, planted and built: but on the day that Lot left Sodom
volcanic fire and sulphur rained down from the sky and they
91 were all destroyed. It will be just the same at the coming of
the Son of man. I tell you that at that time two men will be
in one bed or in one field: one will be taken and the other will
92 be left. Two women will be grinding at a mill, and again one
will be taken and the other will be left.
93 "It's like a man who has left his house and gone abroad,
having previously instructed his servants in their duties during
his absence. The porter he has told to keep a good watch.
94 .You watch also. You don't know when the master of the
house will return; in the evening or the middle of the night,
95 at sunrise or later in the morning. So take care your hearts are
not weighed down by self-indulgence and drunkenness and
the worries of life, in case that day should come on you sud-
96 denly and trap you. For come it will to everyone on earth.
Therefore watch all the time, praying that you may escape the
coming horrors and be able to stand unshrinking before the
97 Son of man. And what I say to you, I say to all: Watch, for
fear that when he comes he finds you asleep.

98 "The kingdom of heaven will then seem like ten young

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85. Mt. 24: 42*b*; Mk. 13: 33. **86.** Mt. 24: 35; Mk. 13: 31; Lk. 21: 33. **87.** Mt. 24: 37, 38; Lk. 17: 26, 27; **88.** Mt. 24: 39*a*. **89.** Lk. 17: 28. **90.** Lk. 17: 29. **91.** Lk. 17: 30, 34; Mt. 24: 39*b*, 40. **92.** Mt. 24: 41; Lk. 17: 35. **93.** Mk. 13: 34. **94.** Mt. 24: 42*a*; Mk. 13: 35. **95.** Lk. 21: 34. **96.** Lk. 21: 35, 36. **97.** Mk. 13: 36, 37. **98.** Mt. 25: 1, 2.

women, who took their lamps and went out to meet the bridegroom. Five of them were careless and five vigilant. .The 99
careless ones, though carrying their lamps, took no extra oil with them, but the vigilant saw that they had full cans as well.
While they waited for the bridegroom they all grew drowsy 100
and fell asleep. Then in the middle of the night shouts arose: 101
'Here's the bridegroom! Come out and meet him!' So they all got up and trimmed their lamps.

"'Let us have some of your oil,' the careless ones begged the 102
others, 'for our lamps are going out.'

"'No,' answered the vigilant ones, 'there mightn't be 103
enough for us both. Better go to the shop and get some for yourselves.'

."While they were doing so the bridegroom came. The 104
women who were ready went in with him to the wedding banquet and the door was shut.

"Presently the other women arrived, crying: 'Oh, sir, sir, 105
open the door for us!'

"'I tell you bluntly that I don't know you,' he answered.

"Keep watching therefore, because you're ignorant of the 106
day and the hour.

"It's like the case of a man who, before going abroad, called 107
his servants and entrusted them with sums of money. To 108†
one he gave five hundred pounds, to another two hundred, to another one hundred, each according to his capacity. Then he set off on his journey.

"Immediately the man who had received the five hundred 109
traded with it and made five hundred more. The man with two
hundred doubled his capital also. But the man with the one 110
hundred dug a hole in the ground and hid his master's money.

"After a long absence the master returned and squared 111
accounts with them. The one who had the five hundred said: 'Sir, you gave me five hundred pounds: see, I've made another five hundred.'

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99. Mt. 25: 3, 4. **100.** Mt. 25: 5. **101.** Mt. 25: 6, 7. **102.** Mt. 25: 8. **103.** Mt. 25: 9.
104. Mt. 25: 10. **105.** Mt. 25: 11, 12. **106.** Mt. 25: 13. **107.** Mt. 25: 14. **108.** Mt. 25: 15.
109. Mt. 25: 16, 17. **110.** Mt. 25: 18. **111.** Mt. 25: 19, 20.

112 ." 'Good man, well done!' answered the master. 'You've
been conscientious over this small matter; I'll put you in
charge of something more important. Accept your master's
congratulations!'

113 "The man who had received the two hundred said: 'Sir, you
gave me two hundred pounds: see, I've made another two
hundred.'

114 ." 'Good man, well done!' answered the master. 'You've
been conscientious over this small matter; I'll put you in
charge of something more important. Accept your master's
congratulations!'

115 "Then the man who had received the one hundred came
up. 'Sir,' he said, 'I knew you were a grasping man, reaping
where you didn't sow and gathering where you didn't win-
116 now. .So I was afraid and I hid your money in the ground. See,
here it is.'

117 ." 'You lazy idle servant!' returned the master. 'If you knew
that I reaped where I hadn't sown and gathered where I hadn't
winnowed, you should have banked my money, so that on
118 my return I should have had interest on it. Take away the
money from this fellow and give it to the man who made the
five hundred. And throw this good-for-nothing servant out
into the dark, where there'll be wailing and gnashing of teeth.
119† For everyone who makes the most of his gifts will be granted
increased powers, but those who don't use the gifts they have
will lose them.

120 "When the Son of man comes in his glory with all the
angels he'll sit on the throne of his glory and all the peoples of
121 the world will be gathered before him. He'll separate them
from one another as a shepherd separates sheep from goats.
The sheep he'll place at his right hand and the goats at his left.
122 "Then the King will say to those on his right: 'Come, you
who have been blessed by my Father, inherit the kingdom pre-

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112. Mt. 25: 21. **113.** Mt. 25: 22. **114.** Mt. 25: 23. **115.** Mt. 25: 24. **116.** Mt. 25: 25.
117. Mt. 25: 26, 27. **118.** Mt. 25: 28, 30. **119.** Mt. 25: 29. **120.** Mt. 25: 31, 32.
121. Mt. 25: 33. **122.** Mt. 25: 34.

pared for you from the beginning of the world. For I was 123
hungry and you fed me, I was thirsty and you gave me drink,
I was a stranger and you received me hospitably, I wanted 124
clothes and you gave them to me, I was ill and you took care
of me, I was in prison and you visited me.'

" 'When, Lord,' the righteous will answer, 'did we see you 125
hungry and feed you, or thirsty and give you drink? When 126
did we see you a stranger and receive you hospitably or give
you clothes when you needed them? And when did we help
you when you were sick or in prison?'

" 'I assure you,' the King will reply, 'that in so far as you did 127
these things to even the humblest of my brethren, you did
them to me.'

"Then he'll say to those on his left: 'Begone, accursed peo- 128
ple, into the eternal fire prepared for the devil and his angels!
For I was hungry and you didn't feed me, I was thirsty and 129
you gave me nothing to drink, I was a stranger and you didn't
receive me, you gave me no clothes, nor visited me when I
was sick and in prison.'

"Then these also will answer: 'When, Lord, did we see you 130
hungry or thirsty or a stranger or in need of clothes or sick or
in prison, and did not help you?'

" 'I assure you,' he'll answer, 'that in so far as you failed to 131
do these things to even the humblest of these, you failed to
do them to me.'

"These shall go away into eternal punishment, but the 132
righteous into everlasting life."

NOTES ON CHAPTER XIV

3. Lit.: "They bind heavy burdens and grievous to be borne and lay them on men's shoulders; but they themselves will not move them with their finger."

4. Lit.: "They make broad their phylacteries and enlarge the borders of their garments . . . and desire to walk in long robes."

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123. Mt. 25: 35. **124.** Mt. 25: 36. **125.** Mt. 25: 37. **126.** Mt. 25: 38, 39. **127.** Mt. 25: 40.
128. Mt. 25: 41. **129.** Mt. 25: 42, 43. **130.** Mt. 25: 44. **131.** Mt. 25: 45. **132.** Mt. 25: 46.

Phylacteries were leathern cases worn on the arm and forehead which contained texts from Scripture. To "make these broad," to wear wide borders and long robes were intended to indicate extreme piety.

6. Lit.: "Which devour widows' houses."

An attempt to paraphrase into the ideas of today.

11. Lit.: "Ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter."

The suggestion appears to be that the scribes and Pharisees snow under the simple spiritual essentials of the good life by the multitude of formal observances they require.

28. Lit.: "Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill up then the measure of your fathers."

A difficult passage, of which the rendering given is one possible meaning.

37. The text does not say that the temple was still under construction, though this is known from other sources. The phrase has been inserted, as it gives point to the disciple's remark.

42. Christ's answer to the disciples' question in verse 41 is one of the most difficult passages of Scripture. The disciples really asked two questions: When would occur (*a*) the events concerned with the razing of the temple, and (*b*) Christ's return and the end of the world. Christ answered both. To the first he said, when the encircling armies were closing in on Jerusalem; and to the second, that no one except the Father knew the exact time, but that a number of signs would take place beforehand.

The replies, however, are so involved that it has been suggested that the records of each have become mixed. This would be possible if the sheets of some early MS. had accidentally been put out of order.

After much thought and misgiving, an attempt has here been made to separate what appears to refer to the fall of Jerusalem from that relating to the end of the world. The attempt was encouraged by two considerations: (*a*) that St. Luke's order of parts of the answers is different to that of St. Matthew and St. Mark, involving rearrangements in any case, and (*b*) that a similar rearrangement of Christ's talk at the Last Supper is widely admitted as desirable. If permissible in one case, why not in another?

Of course, it is not claimed that the present rearrangement is either correct or wholly satisfactory, but the result is given for what it is worth.

43. The Abomination of Desolation has been interpreted broadly as Antichrist, and more particularly as a desecration of the temple. On various occasions heathen emblems were placed on its altar.

51. Jewish law limited the distance which might be travelled on a Sabbath. If therefore the flight happened on a Sabbath, devout Jews might be faced with the alternative of giving up their principles or their lives. From this dilemma they should pray to be delivered.

63. Lit.: "Wheresoever the carcase is, there will the eagles be gathered together."

This appears to have been a Jewish proverb, expressing inevitableness. To indicate this idea the phrase "This is as certain as" has been introduced.

75. The imagery of portents in the sky, waves of the sea, etc., are customarily used in Jewish writings to represent various human cataclysms. It is generally agreed that this passage should be taken figuratively rather than literally.

108. The amounts in the text are five, two and one talents, or about £1,200, £480 and £240 of our money. It seemed simpler to take even money, and the amounts have been rendered £500, £200 and £100.

This parable may be another form of that given by St. Luke (see Chap. XIII, verses 145-157), but it has here been assumed that they were spoken at different times.

119. Lit.: "For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away."

A statement of the law of the development or atrophy of human powers according to use, probably with special reference to the moral sphere.

CHAPTER XV

The Last Supper

1 When Jesus had finished this talk he turned to another subject. His love for his own who were in the world had been
2 boundless beyond expression, and now he was aware that the time had come when he must leave the world and go to the Father. He spoke again to his disciples.
3 "You know," he said, "it's only two days to the Passover. Then the Son of man will be given up to be crucified."
4 A meeting indeed was then in progress in the quadrangle of
5 the high priest's palace. The high priest was named Caiaphas, and with him the chief priests and scribes and elders of the people had assembled to try to find some specious charge on
6 which Jesus could be arrested and executed. But they agreed that this could not be done during the festival, in case it should lead to a riot among the people.
7 Then the devil took possession of Judas Iscariot—one of Jesus' own twelve disciples. He went to the chief priests and the officers of the temple guard and discussed how he might betray Jesus to them.
8 "What will you give me if I get him into your hands?" he asked.
9† .They heard his question with delight. Weighing out
10† thirty pieces of silver, they promised them to him. He agreed to the amount, and from that moment was on the watch, so that if Jesus should withdraw himself from the protection of the crowds, he could give them the hint to arrest him.

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1. Mt. 26: 1; Jn. 13: 1. **3.** Mt. 26: 2; Mk. 14: 1*a*; Lk. 22: 1. **4.** Mt. 26: 3. **5.** Mt. 26: 4; Mk. 14: 1*b*; Lk. 22: 2. **6.** Mt. 26: 5; Mk. 14: 2. **7.** Lk. 22: 3, 4; Mt. 26: 14; Mk. 14: 10. **8.** Mt. 26: 15. **9.** Mk. 14: 11; Lk. 22: 5. **10.** Lk. 22: 6; Mt. 26: 16.

At length approached the first day of unleavened bread, 11
when the Passover must be sacrificed. Jesus called Peter and
John.
"Go," he directed, "and make arrangements for us to eat 12†
the Supper before the Passover."
"Where do you wish us to arrange it?" they asked. 13
."Listen," he answered. "Go into the city and when you get 14†
there you'll meet a man carrying a jar of water. He'll go into
a house. Follow him in and see the owner. .Tell him that I said 15†
that my time was at hand and that I'm having the Supper
before the Passover at his house. Ask him where the guest room 16
is that we can use. He'll show you a large upstairs room ready
furnished. Prepare the meal there."
The disciples did as Jesus told them and went off to the city. 17
There everything happened exactly as he had said, and they
prepared the Supper.
That evening at the appointed hour Jesus and the twelve 18†
disciples arrived at the house. In choosing their places round
the table a dispute as to precedence arose among the disciples.
Then Jesus, knowing that the Father had given everything 19
over into his hands and that he had come from God and was
going back to God, got up from the table, took off his robe
and fastened a towel round him. Pouring water into a basin, 20
he began to wash the disciples' feet and to wipe them with the
towel he was wearing. In due course he came to Simon Peter. 21
"Master," said Peter, "you're not going to wash my feet?"
"You don't now realise what I'm doing," Jesus answered, 22
"but later you'll understand."
"You'll never wash my feet," Peter protested. 23
"If I don't wash you, you'll have neither part nor lot with
me," Jesus replied.
"Then, Master," Peter begged, "not only my feet, but my 24
hands and my head as well."

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11. Mt. 26: 17*a*; Mk. 14: 12; Lk. 22: 7, 8. **13.** Mt. 26: 17*b*; Lk. 22: 9. **14.** Mt. 26: 18; Mk. 14: 13, 14*a*; Lk. 22: 10. **15.** Lk. 22: 11. **16.** Mk. 14: 14*b*, 15; Lk. 22: 12. **17.** Mt. 26: 19; Mk. 14: 16; Lk. 22: 13. **18.** Mt. 26: 20; Mk. 14: 17; Lk. 22: 14, 24*c*. **19.** Jn. 13: 3, 4. **20.** Jn. 13: 5. **21.** Jn. 13: 6. **22.** Jn. 13: 7. **23.** Jn. 13: 8. **24.** Jn. 13: 9.

25 "Whoever has bathed," Jesus returned, "only requires to
wash his feet, for he's otherwise clean. And you people are
clean, though not all of you."
26 He said "though not all of you" because he knew that the
Devil had already put it into Judas Iscariot's heart to betray him.
27 "Do you understand the significance of what I've done?"
he went on, as having finished washing their feet, he resumed
28 his robe and his place at the table. "You call me 'Master' and
29 'Lord,' and correctly, for that's what I am. If I then, your
master and lord, have washed your feet, so you should wash
one another's feet. I have set you an example. Do as I have
done to you.
30 "I can assure you that a servant is not greater than his
31 master, nor a messenger than the man who employs him. The
kings of the Gentiles rule over their subjects, and those with
32 authority are called Benefactors. But that's not to be the case
with you. The greater among you should take the place of the
33 younger, and the chief the place of the servant. Which is
greater, the man who sits at table or the man who waits on
him? Isn't it the man who sits at table? But I am among you
34 as the man who waits. Be sure that whoever receives my mes-
senger receives me, and whoever receives me receives him
who sent me. If you know all this, it will be well for you if
you act on it.
35 "But for you who have been with me in my trials I have
36† reserved a kingdom, just as my Father has done for me. You
will eat and drink at my table in my kingdom and sit on
thrones ruling the twelve tribes of Israel.
37 ."But I am not speaking of you all. I know very well whom
I chose, but it was done so that the Scriptural prophecy might
be fulfilled: 'He who eateth bread with me hath lifted up
38† his heel against me.' I am telling you this now before it
takes place, so that when it happens you may know who I
really am."

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25. Jn. 13: 10. **26.** Jn. 13: 2, 11. **27.** Jn. 13: 12. **28.** Jn. 13: 13. **29.** Jn. 13: 14, 15.
30. Jn. 13: 16. **31.** Lk. 22: 25. **32.** Lk. 22: 26. **33.** Lk. 22: 27. **34.** Jn. 13: 20, 17.
35. Lk. 22: 28 .29. **36.** Lk. 22: 30. **37.** Jn. 13: 18; Ps. 41: 9. **38.** Jn. 13: 19.

.When Jesus had said this he became deeply distressed. "I 39
have to tell you," he declared to them as they ate, "that one
of you is going to betray me. It's the one whose hand is beside 40
mine on the table and who's eating with me. For the Son of 41
man is indeed going in the way which has been prophesied,
but it will be terrible for the man who betrays him! It
would have been better for that man if he had never been
born!"

.The disciples were extremely concerned. They looked at 42
one another and began to question among themselves, wondering whom he meant and which of them should do this.

"Is it I, Master?" they asked one by one. 43

"It's one of the twelve," he answered; "one who has shared 44†
his meals with me: that's the man who will betray me."

Reclining against Jesus at the table was his favourite disciple. 45
Simon Peter signed to him.

"Tell us who he means," he whispered. 46

The disciple leant back on Jesus' breast.

"Master, who is it?" he breathed.

"It's the one," Jesus responded, "to whom I give this piece 47
of bread when I've dipped it in the dish."

Then he dipped the bread and gave it to Judas, the son of Simon Iscariot.

"Surely it's not I, Master?" protested Judas. 48

"Is it not?" Jesus answered.

After he had eaten the bread the devil again took possession 49
of Judas.

"What you're going to do," said Jesus, knowing what had happened, "do quickly."

.None of the others understood what he meant by this. Some 50
thought that as Judas was the treasurer, Jesus was sending him to buy what was necessary for the Passover feast or to give something to the poor. Judas, immediately after he had 51
finished the bread, went out into the night.

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39. Jn. 13: 21; Mt. 26: 21; Mk. 14: 18. **40.** Lk. 22: 21. **41.** Mt. 26: 24; Mk. 14: 21; Lk. 22: 22.
42. Mt. 26: 22; Mk. 14: 19; Jn. 13: 22; Lk. 22: 23. **44.** Mt. 26: 23; Mk. 14: 20. **45.** Jn. 13: 23, 24.
46. Jn. 13: 25. **47.** Jn. 13: 26. **48.** Mt. 26: 25. **49.** Jn. 13: 27. **50.** Jn. 13: 28, 29. **51.** Jn. 13: 30.

52 When he had gone Jesus continued: "Now the Son of man
is glorified, and God is glorified in him. God shall glorify him
53† in Himself, and at once. I had earnestly hoped to have eaten
this Passover with you before I suffered, but I tell you that now
I shall not eat it until what it foreshadows is fulfilled in the
kingdom of God."
54 As they were eating Jesus took bread, and when he had
given thanks he broke it and handed it to the disciples.
55† "Take this and eat it," he said; "this is my body which is
given for you. Do this in remembrance of me."
56 After supper in the same way he took a cup, and when he
had given thanks, he passed it to them.
57† "All of you drink it," he said, "for this cup is my blood of
the new covenant, which is shed for you and for many for the
58 remission of sins. Every time that you drink this, do it in re-
membrance of me."
They all drank it.
59 "I tell you," he went on, "I will not drink this juice of the
vine again until the kingdom of God shall have come. Then
I shall drink the new wine with you in my Father's realm.

60† "I now give you a new commandment: that you love one
another. As I have loved you, so you should love each other.
61 This is how people will know that you're my disciples: that
you have love to one another in your hearts.
62 "Just as the Father has loved me, so I have loved you: remain
63 in my love. If you carry out my commands you will remain
in my love, in the same way that I've carried out my Father's
64 commands and remain in his love. I've told you all this so that
you may experience the joy that I've experienced: that your
happiness may be complete.
65 "Here again is my command: that you love one another,
66 just as I have loved you. Greater love no one can show than

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52. Jn. 13: 31, 32. **53.** Lk. 22: 15, 16. **54.** Mt. 26: 26; Mk. 14: 22; Lk. 22: 19. **56.** Mt. 26: 27; Mk. 14: 23*a*; Lk. 22: 17, 20. **57.** Mt. 26: 28; Mk. 14: 24. **58.** 1 Cor. 11: 25; Mk. 14: 23*b*. **59.** Mt. 26: 29; Mk. 14: 25; Lk. 22: 18. **60.** Jn. 13: 34. **61.** Jn. 13: 35. **62.** Jn. 15: 9. **63.** Jn. 15: 10. **64.** Jn. 15: 11. **65.** Jn. 15: 12. **66.** Jn. 15: 13, 14.

to give his life for his friends. You are my friends if you carry
out my commands. I no longer call you servants, for servants 67
are not informed of their master's affairs, but I have called you
friends, for I've told you everything I have heard from my
Father. You did not choose me, but I chose you and appointed 68
you to go and bear fruit: fruit which should be lasting, so that
whatever you may ask the Father in my name, he may grant
it to you. This once more is my command to you: that you 69
love one another.

"I am the true vine and my Father is the vine dresser. 70
Every branch united to me which fails to bear fruit he lops off, 71
and every branch which bears, he prunes to increase its yield. You
have already been pruned clean by my teaching and revelation.
.Remain united to me, and let me remain united to you. As the 72†
branch cannot bear fruit of itself, unless it remains united to
the vine, so neither can you, unless you remain united to me.
.I am the vine, you are the branches. Whoever remains united 73
to me and I to him bears much fruit; but separated from me
you can do nothing. If a man does not remain united to me, 74
he is lopped off the tree and becomes withered. Such dead
branches are collected and burnt. If you remain united to me 75
and carry out my precepts and teaching, you may ask what
you desire and it will be done for you. My Father is glorified 76
if you bear much fruit, and in this way you will be my
disciples.

"If the world hates you, you know that it has already hated 77
me. If you belonged to the world, the world would love its
own, but it's because you do not belong to the world, I having
chosen you out of it, that it hates you. Remember what I said 78
to you: that the servant is not greater than his master. If they
have persecuted me, they'll also persecute you; if they have
observed my precepts, they'll observe yours. They'll do all 79
these things to you because you bear my name, since they do

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67. Jn. 15: 15. **68.** Jn. 15: 16. **69.** Jn. 15: 17. **70.** Jn. 15: 1. **71.** Jn. 15: 2, 3.
72. Jn. 15: 4. **73.** Jn. 15: 5. **74.** Jn. 15: 6. **75.** Jn. 15: 7. **76.** Jn. 15: 8. **77.** Jn. 15: 18, 19.
78. Jn. 15: 20. **79.** Jn. 15: 21.

not know him who sent me. If I had not come to them with
my revelation they would not have been to blame, but now
they have no excuse for their sin. And if I had not done among
them deeds such as no one else has ever done, they would not
have been guilty, but now they have seen and hated both me
and my Father. For whoever hates me, hates my Father also.
All this will take place so that their own Scriptures may be ful-
filled: 'They hated me without a cause.'

"I have told you all this so that when it happens you should
not be taken unawares. They will excommunicate you from
the synagogues, indeed the time will come when anyone who
kills you will think that he is offering a service to God. But
they'll do these things to you because they have known
neither the Father nor me. I've told you about it, so that when
the time comes you may remember what I said. I did not
speak of it at first, because I was with you, but now I am re-
turning to him who sent me. Yet none of you has asked me
where I'm going, though because of what I have said sorrow
has filled your hearts.

† "All the same, what I have told you is the truth: it's better
for you that I should go away. For if I do not go, the Com-
forter, the Spirit of truth who proceeds from the Father, will
† not come to you, but if I go I will send him. When he comes
he'll bring conviction into the world about sin, about right-
eousness and about judgement: about sin, because time will
show that those who do not believe in me are in the wrong;
about righteousness, because my going to the Father and the
coming of the Spirit will prove my acceptance with the
Father; and about judgement, because what I go through will
finally overcome the Devil and all evil.

"I have still much to say to you, but you cannot grasp it at
present. However, when the Spirit of truth comes, he will
guide you into all the truth. He will not speak on his own
responsibility, but he'll repeat what he is told, and he'll reveal

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80. Jn. 15: 22. **81.** Jn. 15: 24. **82.** Jn. 15: 23, 25; Ps. 69: 4. **83.** Jn. 16: 1. **84.** Jn. 16: 2.
85. Jn. 16: 3. **86.** Jn. 16: 4. **87.** Jn. 16: 5, 6. **88.** Jn. 16: 7; 15: 26*a*. **89.** Jn. 16: 8.
90. Jn. 16: 9. **91.** Jn. 16: 10. **92.** Jn. 16: 11. **93.** Jn. 16: 12, 13.

to you the future. He will testify of me and glorify me, for 95†
he'll learn the truth from me and will reveal it to you. Every- 96
thing that the Father has is mine: that is why I say that he'll
learn the truth from me and will reveal it to you. You indeed 97
will also bear witness, because you have been with me from
the first.

"A little time will pass and you will lose sight of me, then 98
after a little more time you'll see me again."

This puzzled some of the disciples.

"What does he mean," they asked each other, "about this 99
little time and our losing sight of him, and then afterwards
seeing him again, because he's going to the Father? We don't
understand him."

Now Jesus knew that they wished to ask him. 100

"Are you wondering," he said, "what I meant by saying
that after a little time you would lose sight of me, and after a
little longer you'd see me again? I assure you that you will 101
wail and mourn, while the world rejoices, and you will be full
of sorrow, but your sorrow will be turned into joy. A woman 102
during the pangs of childbirth is distressed because of what
she's going through, but as soon as her baby is born she forgets
the pain in her delight that she has brought a child into the
world. So you are now distressed, but I will see you again and 103
your hearts will rejoice, and no one can take that joy away
from you. .Then you'll ask me no questions. I promise you that 104
if you ask the Father for anything in my name, he will give
it to you. Up to the present you have not asked anything in 105
my name: ask and you'll receive, that your joy may be com-
plete. All this I have told you in allegories, but the time is com- 106
ing when I will not talk to you any more in allegories, but will
tell you in plain language about the Father. At that time you 107
will make requests in my name. It won't then be a case of my
praying to the Father on your behalf; for the Father loves you
without my intercession, because you have loved me and

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95. Jn. 15: 26*b*; 16: 14. **96.** Jn. 16: 15. **97.** Jn. 15: 27. **98.** Jn. 16: 16, 17, 18. **100.** Jn. 16: 19.
101. Jn. 16: 20. **102.** Jn. 16: 21. **103.** Jn. 16: 22. **104.** Jn. 16: 23. **105.** Jn. 16: 24.
106. Jn. 16: 25. **107.** Jn. 16: 26, 27.

believed that I have come from him. I came from the Father
and entered into the world: now I am about to leave the world
and go back to the Father."
"Now," his disciples said, "you're speaking plainly and not
in allegories. Now we're sure that you do know all these
matters and will speak of them without being questioned.
This proves to us that you did come from God."
."Do you at last believe it?" Jesus asked them. "I tell you the
time is coming, indeed has now come, when you will all be
scattered to your homes and will leave me alone: yet not alone,
because the Father will be with me. I have told you all this so
that through me you may have peace. In the world you will
suffer, but keep up your courage: I have overcome the world.

"Do not allow yourselves to be over-anxious: you trust
God, don't you? Then trust me too. .In my Father's presence
are many resting-places—otherwise I would have told you.
I am going there to prepare a place for you. .But if I go to
prepare a place for you, I will come back and welcome you to
myself, so that you may be with me where I am. You know
both where I'm going and the way there."
"Master," interrupted Thomas, "we don't know where
you're going, so how can we know the way?"
"I," Jesus answered, "am the Way, the true Way, the living
Way. No one reaches the Father except through me. .If you
had known me, you would have known my Father also, but
from now on you know him and have seen him."
"Master," said Philip, "if you show us the Father, we'll not
want anything more."
"Have I been with you all this time, Philip," returned Jesus,
"and yet you have not realised who I am? Whoever has seen
me has seen the Father. Why then do you say, 'Show us the
Father'? Don't you believe that I am in union with the Father
and the Father with me? I have not told you this on my own

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108. Jn. 16: 28. **109.** Jn. 16: 29. **110.** Jn. 16: 30. **111.** Jn. 16: 31, 32. **112.** Jn. 16: 33.
113. Jn. 14: 1. **114.** Jn. 14: 2. **115.** Jn. 14: 3. **116.** Jn. 14: 4. **117.** Jn. 14: 5.
118. Jn. 14: 6. **119.** Jn. 14: 7. **120.** Jn. 14: 8. **121.** Jn. 14: 9. **122.** Jn. 14: 10.

authority: it's the Father, who is in union with me, who does
everything. Believe me, all of you, when I tell you that I am 124
in union with the Father and the Father with me, or at least
believe me because of what I have done. I declare to you that 125
whoever puts his trust in me shall do the same things that I
have done: indeed he'll do greater things. For I am going to 126
my Father, and whatever you may ask in my name I will do,
so that the Father may be glorified in the Son. I repeat, if you 127
ask anything in my name, I will do it.

"If you love me, you will obey my commands. And I 128, 129
will pray to the Father, who will give you that other Comforter
to be with you for ever: the Spirit of truth whom the world
cannot accept, because it has neither seen nor known him. But 130
you know him, for he remains with you and shall be in you.
I will not leave you like orphans, I will come to you. In a little 131
time the world will see me no more, but you will see me;
because I shall be alive, you'll be alive also. Then you'll know 132
that I am in union with my Father and you with me and I with
you. Whoever bears my commands in mind and carries them 133
out, this is the one who loves me; and whoever loves me shall
be loved by my Father, and I will love him and will make
myself known to him."

"Master," asked Judas (not Iscariot), "how is it that you'll 134
make yourself known to us and not to the world?"

"If a man loves me," Jesus answered, "he will carry out my 135
teaching. Then my Father will love him and we will come to
him and make our home in his heart. Whoever does not love 136
me will not carry out my precepts, and these precepts are not
merely mine: they are those of the Father himself, the Father
who sent me. I have told you all this now while I am still with 137
you. But the Comforter, the Holy Spirit whom the Father will 138†
send in my stead, will make everything clear to you and will
bring back into your memories all that I have said to you.

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124. Jn. 14: 11. **125.** Jn. 14: 12. **126.** Jn. 14: 13. **127.** Jn. 14: 14. **128.** Jn. 14: 15.
129. Jn. 14: 16, 17. **130.** Jn. 14: 18. **131.** Jn. 14: 19. **132.** Jn. 14: 20. **133.** Jn. 14: 21.
134. Jn. 14: 22. **135.** Jn. 14: 23. **136.** Jn. 14: 24. **137.** Jn. 14: 25. **138.** Jn. 14: 26.

139† "Peace I leave with you; my peace I give to you, but not in the self-interested way the world makes a gift. Do not allow yourselves to be worried or frightened.

140 "You remember that I told you that I was going away from you, but would later return? If you loved me you would be glad that I am going to the Father, for the Father is greater
141 than I. I have told you this now before it takes place, so that
142† when it happens your faith may be strengthened. After this I won't talk much more to you, for the Prince of this world is coming to contend with me, though he has no power over me.
143 But I will do what the Father has commanded me, so that the world may know that I love him."

144 When he had finished this exhortation Jesus raised his eyes to heaven and went on:

"Father, the time has now come: glorify your son so that
145 your son may glorify you, seeing that you have allowed him power over mankind, so that he might give eternal life to all
146 those whom you have granted him. This is life eternal: to know you, the only true God, and Jesus Christ whom you
147 have sent. I have glorified you on earth by completing the mission which you entrusted to me. Now, O Father, glorify me in your presence with the glory which I had with you before the beginning of the world.

148 "I have made known your name to the men you have granted me out of the world. Yours they were, and you have
149 granted them to me. They have obeyed your precepts and they have realised that everything which you have given me
150 originated in yourself. I have passed on to them the teaching which you gave me and they have obeyed it. They are convinced that I came from you, and believe that you sent me.
151 .I pray for them. I do not pray for the world, but for those you
152† have granted me. They are yours—everything that is mine is yours and yours is mine—and they have brought glory to me.

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139. Jn. 14: 27. **140.** Jn. 14: 28. **141.** Jn. 14: 29. **142.** Jn. 14: 30. **143.** Jn. 14: 31*a*.
144. Jn. 17: 1. **145.** Jn. 17: 2. **146.** Jn. 17: 3. **147.** Jn. 17: 4, 5. **148.** Jn. 17: 6.
149. Jn. 17: 7. **150.** Jn. 17: 8. **151.** Jn. 17: 9. **152.** Jn. 17: 10.

"Now I am returning to you and am remaining no longer 153
in the world, but these are remaining here. Holy Father, keep
through the might of your name those you have granted me,
that they may be united, as we are. While I was with them 154
in the world I kept them through the might of your name. I
guarded them, and not one of them has been lost except the
one doomed to perdition. The Scriptural prophecies are thus
fulfilled. Now I am coming back to you, but first I have said 155
all this here in the world, so that they may be filled with the
same joy that I have. I have taught them your precepts, and 156
the world has therefore hated them, because they do not belong
to it, just as I do not belong to it. I am not asking that you 157
should take them out of the world, but that you should pre-
serve them from its evil. Again, they do not belong to the 158
world, just as I do not. Make them holy by means of your
teaching, for your teaching is the truth. As you sent me into 159
the world, so I have sent them into the world; and for their
sakes I consecrate myself, so that they also may be consecrated
by means of the truth.

"I do not pray for these only, but for all who shall believe 160
in me as a result of their teaching. I pray that all may be 161
united; as you, Father, are in union with me and I with you,
so they may all be in union with us, giving proof to the world
that you have sent me. The glory which you gave me I have 162
passed on to them, so that they may be united as we are united:
I in union with them and you with me, so that they may be 163
perfected in union, and that the world may know that you
have sent me, and have loved them as you have loved me.

"Father, it is my wish that those you have granted me may 164
be with me where I am, and that they may see the glory which
you have given me because of your love for me before the
beginning of the world.

"O righteous Father, though the world has failed to recog- 165
nise you, I have known you, and these are aware that you sent

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153. Jn. 17: 11. **154.** Jn. 17: 12. **155.** Jn. 17: 13. **156.** Jn. 17: 14. **157.** Jn. 17: 15.
158. Jn. 17: 16, 17. **159.** Jn. 17: 18, 19. **160.** Jn. 17: 20. **161.** Jn. 17: 21. **162.** Jn. 17: 22.
163. Jn. 17: 23. **164.** Jn. 17: 24. **165.** Jn. 17: 25.

166 me. I have declared to them your name and will continue to do so, that the love which you have shown me may rule in their hearts, as I am in union with them."

167 When Jesus had finished offering up this prayer he turned to his disciples.

"Come now, get up. Let us be going."

So, having sung a hymn, they went out.

NOTES ON CHAPTER XV

9. Legal compensation for the loss of a slave: value about £4 16*s*.

10. Lit.: "He sought opportunity to deliver him unto them in the absence of the multitudes."

This passage is commonly interpreted in accordance with the rendering given.

12. Matthew, Mark and Luke say that the Last Supper was the Passover, John that the Supper took place on the evening before the Passover.

Various explanations of the apparent discrepancy have been put forward, that adopted here being very briefly indicated. It should be remembered that the Jewish day of twenty-four hours began and ended at sundown.

(*a*) It is unlikely that the Last Supper could have been the Passover, because:

(1) If it had been, Christ would have been crucified on the actual Passover day, which would have been contrary to Jewish law, and which the rulers had decided must not happen. (Mt. 26: 5; Mk. 14: 2.)

(2) While many details of the Supper are given, no mention is made of the lamb or the four cups of wine which figured at the Passover. These surely would have been referred to had they been there.

(3) At the Supper the blessing of the bread and wine took place at the end of the meal, while at the Passover the blessing was given at the beginning.

(4) If Lk. 22: 15, 16 means, as many believe, that Christ said that

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166. *n.* 17: 26. **167.** Jn. 14: 31*b*; Mt. 26: 30*a*; Mk 14: 26*a*; Lk. 22: 39*a*.

he would have liked to eat the Passover with his disciples, but would be prevented by his death, it shows that the meal was not the Passover. (See Note 53.)

(5) If the Supper had been the Passover, commemoration would have been an annual event.

(6) If the Supper had been the Passover, how could the disciples have supposed Judas was going to buy provisions for it?

(*b*) A religious supper took place on the night before Sabbaths, the Passover and other festivals. This was called the Kiddûsh, and at it a cup of wine was used as described at the Last Supper. If the Last Supper were the Kiddûsh, all the discrepancies of the various narratives would be met.

(*c*) In the time of Christ it had become the custom to speak of the whole series of events of the festival, which lasted eight days, as the Passover. Josephus, a careful writer, does this.

(*d*) For these reasons John's chronology has here been followed. It has been assumed that the Last Supper was not the Passover but the Kiddûsh, and that Matthew, Mark and Luke in referring to it as the Passover were only following popular usage.

14. Probably a prearranged signal. The man would be distinctive, as women customarily did this work, but not sufficiently so to cause remark.

15. See Note 12.

18. Lit.: "And there arose also a contention among them, which of them is accounted to be the greatest."

The Gospels do not say that this contention arose when the disciples were choosing their places round the table, nor is this actually implied in the text. No explanation as to the cause is given. That the dispute did so originate is however generally accepted, and as the assumption makes the whole episode clear, the liberty has been taken of inserting it in the narrative.

36. This passage is not usually taken literally. The "twelve tribes of Israel" are commonly taken to mean the future community of Christ's servants.

38. Lit.: "When it is come to pass, ye may believe that I am he."

In this the word "he" is doubtful, and the phrase may have been originally "may believe that I AM," a name of God understood by every Jew. As this is not certain, and for the benefit of modern

readers, the paraphrase "may know who I really am" has been used (See Note x. 46.)

44. Lit.: "He that dipped (or dippeth) his hand with me in the dish."

The view has here been taken that this refers to the past generally rather than to the particular meal they were eating, as St. John states that the traitor was the man to whom at that meal Jesus gave the sop, or piece of bread dipped in the dish. The passage has therefore been rendered, "One who has shared his meals with me."

53. Lit.: "With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God." (See Note 12.)

If the Last Supper was the Passover, this would presumably mean that Christ had been looking forward to eating it with his disciples, though in this case the latter portion of the quotation is hard to explain. As here it has been assumed that the Last Supper was not the Passover, the tense has been altered from "I have desired" to "I had hoped." The words "what it foreshadows" have been inserted in acceptance of a common interpretation.

55. An age-long controversy has raged as to the meaning of "is": some holding that it means "is" literally, some that it means "represents," and others giving it various interpretations between these two.

While not presuming to add anything to such a controversy, it may be pointed out that Christ frequently used the verb to be in the sense of "represents" or "is represented by." (Cf. Lk. 8: 11: "The seed is the word of God"; Jn. 15: 5: "I am the vine, ye are the branches," etc.)

57. See Note 55.

60. As in the cases of the other two great discourses of Christ's, the Sermon on the Mount and that on the destruction of Jerusalem and the end of the world, the liberty of a slight rearrangement has here been taken. Justification is sought, firstly, in the opinion expressed by many commentators, that certain portions of St. John's Gospel are not in their original order, due possibly to the disarrangement of the sheets of an early manuscript or to the combination of different records of the same material, and, secondly, in the fairly general agreement that Chapter XIV is out of place and should follow XVI.

With much hesitation the following sequence has been adopted: after the institution of the Eucharist and Christ's statement that he will not again drink wine till the kingdom of God shall have come, the discourse proper begins with the giving of the new commandment (Jn. 13: 34, 35). The section on the same subject (Jn. 15: 9–17) has been merged with this, and is followed by that on the vine and branches (Jn. 15: 1–8). Then comes the section about the world's hatred of Christ and his followers, the remainder retaining the Gospel order except for the new position of Chapter XIV already mentioned.

72. The Gospel phrase "in me," here rendered "united to me," is generally taken to mean continual approach to Christ by prayer, continual thought of his moral standards, and continual effort to live in accordance with them.

88. The word "Comforter" scarcely embraces the full meaning of the original. Besides Comforter, it includes Advocate, one who pleads for another, in fact counsel for the defence. It also contains the ideas of Counsellor and Helper.

89. Lit.: "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath been judged."

The passage is difficult, and the liberty has been taken of expanding it to cover a usual interpretation.

95. Lit.: "He shall glorify me: for he shall take of mine, and shall declare it unto you."

"What is mine" is usually understood to mean the truth which Christ has: hence the rendering.

113. The suggestion is made that the word "therefore" might be introduced into Jn. 14: 1 (here verse 113) to make a connection with the previous phrase. The meaning would then be, "I have overcome the world, therefore let not your hearts be troubled." So great an alteration in the text did not, however, seem justifiable.

138. Lit.: "Whom the Father will send in my name."

"In my name" is here usually taken to mean "as my representative," that is, carrying on Christ's work in the world in Christ's place. Hence the rendering of "stead."

139. Lit.: "Not as the world giveth, give I unto you."

It has been suggested that the difference referred to is that Christ gives freely what he has paid for by suffering, whereas the world wants a *quid pro quo* for what has cost it nothing. To bring this out, the word "self-interested" has been inserted.

142. Lit.: "For the prince of the world cometh: and he hath nothing in me."

That given is a common interpretation of the passage.

152. Lit.: "For they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them."

CHAPTER XVI

The Trial

In accordance with their custom they turned towards the 1
Mount of Olives.

"Dear people," Jesus said to the disciples, "I shall be with 2
you only a very little longer. You will search for me, and what 3
I've already said to the Jews I say now to you: where I'm going
you cannot come."

"Master," said Simon Peter, "where is it that you're going?" 4

"Where I'm going," Jesus repeated, "you cannot come. 5
Not now. But you'll follow me later."

"Why, Master," Peter persisted, "can't I go with you 6
now?"

"Simon, Simon!" Jesus answered. "Satan has been granted
permission to test you as wheat is winnowed, but I've prayed 7
for you that your constancy may not fail, and do you, when
you've returned to your allegiance, strengthen your brethren."

He turned to the others. 8

"All of you will disown me tonight. It will be a fulfilment
of the prophecy: 'I will smite the shepherd and the sheep of
the flock shall be scattered abroad.' But after I've risen again 9
I'll go before you to Galilee."

"Master," Peter declared, "whoever else may disown you, 10
I never will. I'm ready to go with you to prison. Why, I'd give
my life for you!"

"Would you indeed give your life for me?" Jesus returned. 11
"I assure you that this very night before the cocks have crowed
twice, you'll three times deny that you know me."

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1. Mt. 26: 30*b*; Mk. 14: 26*b*; Lk. 22: 39*b*. **2.** Jn. 13: 33. **4.** Jn. 13: 36. **6.** Jn. 13: 37*a*; Lk. 22: 31. **7.** Lk. 22: 32. **8.** Mt. 26: 31; Mk. 14: 27; Zech. 13: 7. **9.** Mt. 26: 32; Mk. 14: 28. **10.** Mt. 26: 33; Mk. 14: 29; Lk. 22: 33; Jn. 13: 37*b*. **11.** Jn. 13: 38; Mt. 26: 34; Mk. 14: 30; Lk. 22: 34.

12 "Even if I have to die with you," Peter insisted hotly, "I'll never deny you."

At this the others all pledged themselves in the same way.

13 "When I sent you without purses or knapsacks or shoes," went on Jesus, "did you find yourselves short of anything?"

"Nothing," they answered.

14† "Now," said Jesus, "whoever has a purse should take it and a knapsack also. And whoever hasn't a sword should sell his
15 coat and buy one. I tell you that this prophecy, 'He was reckoned with the transgressors,' must be fulfilled in me, as all prophecies about me are fulfilled."

16 "See, Master," they pointed out, "here are two swords."

"Very well," he told them. "Enough about that."

17 As he spoke they crossed the Ravine of the Cedars and went into a garden called Gethsemane. It was a place well known to Judas, who was betraying him, for Jesus often withdrew there with his disciples.

18 "Sit down here," said Jesus, "while I go over there to pray."

19 Taking with him Peter and the sons of Zebedee, James and John, he became weighed down with horror and distress.

20 "My heart is overwhelmed with mortal anguish," he declared. "Do you wait here and keep watch with me."

21 He left them and went forward a few score yards, and falling on his face on the ground, he prayed that, if it were not contrary to God's purpose, he might be delivered from the ordeal,

22 "O my Father," he implored, "everything is possible to you. If you are willing, let this cup pass away from me, all the same, not what I want, but what you decide."

23 He came back to the disciples and found them asleep.

"What?" he said to Peter, "are you asleep, Simon? Couldn't
24 you watch with me for even one hour? Watch and pray, lest

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12. Mt. 26: 35; Mk. 14: 31. **13.** Lk. 22: 35, 36. **15.** Lk. 22: 37; Is. 53: 12. **16.** Lk. 22: 38. **17.** Mt. 26: 36; Mk. 14: 32; Lk. 22: 40*a*; Jn. 18: 1, 2. **19.** Mt. 26: 37; Mk. 14: 33. **20.** Mt. 26: 38; Mk. 14: 34. **21.** Mt. 26: 39; Mk. 14: 35; Lk. 22: 41. **22.** Mk. 14: 36; Lk. 22: 42. **23.** Mt. 26: 40; Mk. 14: 37. **24.** Mt. 26: 41; Mk. 14: 38; Lk. 22: 40*b*.

you fail when the test comes. I know your intention is good, but human nature is weak."

For the second time he went away and prayed the same 25
prayer. "O my Father, if this cup cannot pass away unless I drink it, your will be done."

As he knelt he saw a vision of an angel from heaven, which 26
strengthened him. Being in an agony, he prayed more earnestly still, so that his sweat became like great drops of blood falling down on the ground.

Once again he got up from prayer and came to the disciples, 27
and once again he found them sleeping, exhausted, as they were, by their sorrow and anxiety.

."Why are you asleep?" he asked them. "Rouse up and pray! 28
Your testing time may be upon you!"

What to say to him in reply, they did not know.

For the third time he left them and resumed his prayer, using 29
the same words. And for the third time he returned to them and found them as before.

."Asleep again, are you?" he said. "Resting once more? 30
Enough of that! .The time has come! The Son of man is 31†
betrayed into the hands of his enemies! See, my denouncer is here! Get up and let us go to meet him!"

While he was still speaking Judas—one of Jesus' twelve 32
dearest followers—appeared leading a band of soldiers and temple officers. They carried lanterns and torches and were 33
armed with swords and cudgels. With them was a crowd of others, including some of the chief priests and scribes. The 34
band had been placed at Judas' disposal by the chief priests and scribes and elders, and he had arranged a signal with them to identify Jesus. "The one I kiss, that's the man," he had ex- 35
plained. "Arrest him and get him safely away."

He now went up to Jesus. 36

"Well, Master," he greeted him, and kissed him.

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25. Mt. 26: 42; Mk. 14: 39. **26.** Lk. 22: 43, 44. **27.** Mt. 26: 43; Mk. 14: 40; Lk. 22: 45.
28. Lk. 22: 46. **29.** Mt. 26: 44, 45; Mk. 14: 41*a*. **31.** Mk. 14: 41*b*, 42; Mt. 26: 46.
32. Mt. 26: 47; Mk. 14: 43*a*; Lk. 22: 47*a*; Jn. 18: 3. **33.** Lk. 22: 52*a*. **34.** Mt. 26: 48; Mk. 14: 43*b*; 44.
36. Mt. 26: 49; Mk. 14: 45; Lk. 22: 47*b*.

37 "Judas, my friend," Jesus returned, "is it with a kiss that you
betray the Son of man? However, go through with what
you've come to do."
38 Knowing all that was about to happen, Jesus stepped for-
ward and spoke to the crowd, to whom Judas had now moved
back.
"Whom are you looking for?" he asked.
39 "Jesus of Nazareth," they replied.
"I am he," returned Jesus.
When he said this they fell back, cowering to the ground.
40 So he asked them again:
"Whom do you want?"
"Jesus of Nazareth," they answered once more.
41 ."I told you that I am he," Jesus repeated. "If it's I you're
looking for, then let these others go free."
42† He said this to confirm his previous assertion, "I guarded
those you granted me and not one of them has been lost."
43 Upon this they seized him and took him into custody.
When his companions saw what was happening they called
out: "Master, shall we use our swords?"
44 Simon Peter thereupon drew his sword and struck the high
priest's servant, a man named Malchus, cutting off his right ear.
"That's enough," said Jesus, and touching the man's ear, he
healed him.
45 "Put your sword back into the sheath," he went on to Peter;
46 "for all who appeal to the sword shall die by the sword. Do
you think I could not even now ask my Father for help? He
47 would send me more than twelve battalions of angels! But then
how should the prophecies of Scripture be fulfilled that all this
48 must happen? Shall I not drink the cup which my Father has
given me?"
49 He turned to the crowd—the chief priests, temple officers,
elders and rabble—who had come to arrest him.

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37. Mt. 26: 50*a*; Lk. 22: 48. **38.** Jn. 18: 4, 5. **39.** Jn. 18: 6. **40.** Jn. 18: 7. **41.** Jn. 18: 8. **42.** Jn. 18: 9. **43.** Mt. 26: 50*b*; Mk. 14: 46; Lk. 22: 49. **44.** Mt. 26: 51; Mk. 14: 47; Lk. 22: 50, 51; Jn. 18: 10. **45.** Mt. 26: 52; Jn. 18: 11*a*. **46.** Mt. 26: 53. **47.** Mt. 26: 54. **48.** Jn. 18: 11*b*. **49.** Mt. 26: 55; Mk. 14: 48; Lk. 22: 52*b*.

"Have you come out armed to fight with a bandit? Bring- 50
ing swords and cudgels to arrest me? I was with you for days
teaching publicly in the temple and you didn't lift a finger
against me. But this is your opportunity, made under the 51†
authority of Satan. All the same, you're only fulfilling the pro-
phecies of Scripture."

When he said this all the disciples ran for safety, leaving him 52
alone.

One young man wearing a linen wrap did indeed follow 53
him, but when the crowd tried to seize him he left the wrap
in their hands and escaped naked.

The chief captain and the officers of the Jews with their sol- 54
diers, having arrested Jesus, bound him and led him away to
Annas. This was the father-in-law of Caiaphas, the high priest 55†
during that year. Annas thereupon asked Jesus about his dis-
ciples and his teaching.

."I've spoken openly to everyone," Jesus answered. "I in- 56
variably preached in the synagogues and in the temple, where
the Jews congregate. I've never taught anything in secret.
.Why do you ask me? Ask those who heard me what I told 57
them. They know everything I said."

"Is that how you answer the high priest?" said one of the 58†
officers standing by, and he struck Jesus with his hand.

"If I've said anything wrong," returned Jesus, "point it out. 59
But if my statement was in order, why did you strike me?"

Annas then sent Jesus, still bound, to Caiaphas, the high 60
priest. It was this Caiaphas who had advised the Jews that it
was expedient that one man should die for the people.

Simon Peter followed far behind Jesus to the high priest's 61
palace, and with him was another of the disciples. This disciple
was known to the high priest and he went in with Jesus to the

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50. Mk. 14: 49; Lk. 22: 53; Mt. 26: 56. **52.** Mk. 14: 50. **53.** Mk. 14: 51, 52. **54.** Mt. 26: 57*a*; Mk. 14: 53*a*; Lk. 22: 54*a*; Jn. 18: 12. **55.** Jn. 18: 13, 19. **56.** Jn. 18: 20. **57.** Jn. 18: 21. **58.** Jn. 18: 22. **59.** Jn. 18: 23. **60.** Mt. 26: 57*b*; Mk. 14: 53*b*; Lk. 22: 54*b*; Jn. 18: 24, 14. **61.** Mt. 26: 58*a*; Mk. 14: 54*a*; Lk. 22: 54*c*; Jn. 18: 15.

62 quadrangle. .But Peter remained standing outside the door. The other disciple therefore, the high priest's acquaintance, returned and spoke to the woman doorkeeper, and brought Peter in.
63 "Are you one of this man's disciples too?" she asked Peter.
"No," Peter answered, "I am not."
64 It was a cold night and the servants and police officers had made a charcoal fire in the centre of the quadrangle, round
65 which they were sitting and warming themselves. Peter also stood about and sat with the officers, warming himself, until he should see the end.

66 As soon as it grew light the chief priests and scribes and elders assembled at the palace of Caiaphas and constituted a
67 meeting of the Council. Having brought Jesus before it, they said to him: "Tell us, are you the Christ?"
68 "If I tell you," he answered, "you won't believe me, and if I ask the question of you, you won't answer me."
69 Then the chief priests and the whole Council tried to obtain evidence, even if false, against Jesus, so that he could be con-
70 demned to death. .But they were unable to find it. Many lying witnesses indeed came forward, but their testimony was contradictory.
71† At last two false witnesses stood up.
"This man said," one swore, "'I am able to destroy the temple of God and to rebuild it in three days.'"
72 "I heard him say," added the other, "'I will destroy this temple which was built by human hands, and in three days I will erect another without using hands.'"
Here also their statements did not agree.
73 Then the high priest stood up in the middle of the assembly and formally addressed Jesus.
"Have you no answer? What about this evidence which has been given against you?"

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62. Jn. 18: 16. **63.** Jn. 18: 17. **64.** Lk. 22: 55; Jn. 18: 18. **65.** Mt. 26: 58*b*; Mk. 14: 54*b*. **66.** Lk. 22: 66; Mt. 26: 57*c*; Mk. 14: 53*c*. **67.** Lk. 22: 67. **68.** Lk. 22: 68. **69.** Mt. 26: 59; Mk. 14: 55. **70.** Mt. 26: 60; Mk. 14: 56. **71.** Mt. 26: 61; Mk. 14: 57. **72.** Mk. 14: 58, 59. **73.** Mt. 26: 62; Mk. 14: 60.

Jesus remained silent, making no response. 74
"I charge you by the living God," went on the high priest, 75
"that you tell us whether you are the Christ, the son of God, the Blessed?"
Then Jesus did reply. 76
"You are correct. I am he. And I say to you that from now on the Son of man shall be seated at the right hand of the Power of God. You will see him sitting there and coming in the clouds of heaven."
At this the high priest tore his vestments. 77
"He has blasphemed!" he cried. "What do we want witnesses for now? Take notice, you have heard his blasphemy from his own mouth! What do you think about it?"
"He deserves death!" they all shouted. 78
Then the men who held Jesus began to beat him, while some spat in his face. Others mocked him. .They blindfolded him, 79
and striking him on the face with their hands, cried, "Tell us, you Christ, which of us has struck you?" The officers and servants also dealt him blows and insults.

All this time Peter was sitting warming himself with the 80†
officers below in the open quadrangle. One of the maids of the 81
high priest passed. She looked at him intently in the light of the fire and said: "You too were with Jesus, the Galilean!"
."No," Peter answered, "I don't know him. I don't know 82†
what you're talking about."
"He is one of them," another servant insisted. 83
"My good man," declared Peter testily, "I am not."
.He got up and went out to the porch. As he did so a cock 84
crowed. There a second maid saw him.
"This man also was with Jesus the Nazarene," she affirmed.
"Are you another of his disciples?" they asked him. 85

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74. Mt. 26: 63; Mk. 14: 61; Lk. 22: 70*a*. **76.** Mt. 26: 64; Mk. 14: 62; Lk. 22: 69, 70*b*. **77.** Mt. 26: 65; Mk. 14: 63, 64; Lk. 22: 71. **78.** Mt. 26: 66, 67; Mk. 14: 65; Lk. 22: 63. **79.** Lk. 22: 64, 65; Mt. 26: 68. **80.** Mt. 26: 69; Mk. 14: 66; Jn. 18: 25*a*. **81.** Lk. 22: 56; Mk. 14: 67. **82.** Lk. 22: 57; Mt. 26: 70; Mk. 14: 68*a*. **83.** Mk. 14: 69; Lk. 22: 58. **84.** Mt. 26: 71; Mk. 14: 68*b*. **85.** Jn. 18: 25*b*; Mt. 26: 72; Mk. 14: 70*a*.

Peter denied it with an oath before them all. "I am not. I don't know the man."

86 An hour later another servant, a relative of Malchus, whose ear Peter had cut off, challenged him.

"Didn't I see you with him in the garden?" he asked.

87 "Certainly he was with him," another asserted definitely.

"You're one of them all right," others went on, "for you're a Galilean: your accent gives you away."

88 Then Peter began to curse and swear, "I don't even know the man you're speaking of."

89 As he spoke a cock crowed for the second time. .The Master then turned and looked at Peter. And Peter remembered what Jesus had said to him: "This very night before the cocks crow twice, you will three times deny that you know me."

90 When he thought of it he went out and burst into bitter tears.

91 When Judas, who had betrayed him saw that Jesus was going to be condemned, he was filled with remorse. He brought back the thirty pieces of silver to the chief priests and elders.

92 ."I've done wrong," he confessed. "I've betrayed an innocent man."

"What is that to us?" they answered. "It's your affair."

93† Judas thereupon threw down the coins in the temple and went and committed suicide. While attempting to hang himself he fell, rupturing himself so severely that he died.

94 The chief priests meanwhile picked up the money.

"It wouldn't be right to put this into the treasury," they

95 decided, "since it's the price of blood," .and after a discussion they bought with it the Potter's Field, as a burial place for strangers. To this day, therefore, the place is called the Field

96† of Blood. So the prophet's prediction was fulfilled which said:

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86. Lk. 22: 59; Jn. 18: 26. **87.** Mt. 26: 73; Mk. 14: 70*b*. **88.** Mt. 26: 74; Mk. 14: 71; Lk. 22: 60; Jn. 18: 27. **89.** Mt. 26: 75; Mk. 14: 72; Lk. 22: 61. **90.** Lk. 22: 62. **91.** Mt. 27: 3. **92.** Mt. 27: 4. **93.** Mt. 27: 5; Acts 1: 18. **94.** Mt 27: 6. **95.** Mt. 27: 7, 8; Acts 1: 19. **96.** Mt. 27: 9, 10; Zech. 11: 13.

"They took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the Potter's Field, as the Lord appointed me."

It was still early in the morning when the Council con- 97†
demned Jesus to death. It was now necessary for them to apply to the Roman authorities to have the sentence executed. They therefore re-bound Jesus and led him away from Caia- 98
phas to the palace, handing him over to Pilate, the governor. They did not themselves go into the palace, as by this they 99
would have become ceremonially defiled and so could not have eaten the Passover. So Pilate came out to them. 100

"Of what do you accuse this man?" he asked them.

"If he wasn't a criminal we shouldn't have brought him to 101†
you," they answered evasively.

"Then you can deal with him yourselves," Pilate retorted. "Judge him by your own law."

"But we've no power to execute anyone," they objected. 102

So began the fulfilment of Jesus' prophecy as to the death he should die.

"We found this man inciting the nation to rebellion," they 103
went on. "He condemned the paying of the poll-tax to Cæsar and claimed that he was Christ, a king."

Pilate went back into the palace, calling Jesus to follow him. 104
As Jesus stood before him he asked him: "Are you the King of the Jews?"

"Is this your own question, or was it suggested to you by 105
others?" Jesus returned.

."Am I a Jew?" Pilate answered. "It's your own nation, your 106
own chief priests, who have given you up to me. What have you done?"

"My kingdom doesn't appertain to this world," Jesus ex- 107
plained. "If my kingdom did appertain to this world my followers would have fought and prevented my falling into the

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97. Mt. 27: 1; Mk. 15: 1; Lk. 23: 1. **98.** Mt. 27: 2; Jn. 18: 28. **100.** Jn. 18: 29. **101.** Jn. 18: 30, 31. **102.** Jn. 18: 32. **103.** Lk. 23: 2. **104.** Jn. 18: 33, 34; Mt. 27: 11*a*; Mk. 15: 2*a*; Lk. 23: 3*a*. **106.** Jn. 18: 35. **107.** Jn. 18: 36.

hands of the Jews. But my kingdom doesn't originate here."
108 "Are you then a king?"
"Yes, I am a king. For this I was born, and for this I came into the world: to bear witness to the truth. Everyone who follows the truth accepts my statement."
09 ."Truth!" said Pilate. "What is truth?"
Having said this, Pilate went out again to the chief priests and the crowds of Jews.
10 "I can't find any fault in this man," he told them.
The chief priests and elders then went on with their accusations. Jesus made no reply.
11 ."Have you no answer?" Pilate asked him. "Can't you hear the evidence they're giving against you?"
12 .To the governor's astonishment Jesus remained silent. Upon this the chief priests became fiercer in their denunciations.
13 "He incites the people by his teaching," they declared; "all through Judea, right from Galilee to here."
14 When Pilate heard this he asked if the man was a Galilean, and on hearing that he was under Herod's jurisdiction, he sent
15 him to Herod, who was also in Jerusalem at the time. Herod was delighted to see him. He had wished to do so for a long time because of what he had heard about him, and he hoped
16 to see him perform some miracle. He questioned him volubly while the chief priests and scribes stood round fiercely accusing
17† him, but Jesus made no reply. At last Herod and his soldiers, having scoffed at him and tried to make him ridiculous by dressing him up in gorgeous clothes, sent him back to Pilate.
18 As a result on that day Herod and Pilate made up a quarrel which had for some time divided them.

19 Pilate now again summoned the chief priests and rulers with the crowd.
20 "You brought this man to me," he said, "as one who was

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108. Jn. 18: 37; Mt. 27: 11*b*; Mk. 15: 2*b*; Lk. 23: 3*b*. **109.** Jn. 18: 38. **110.** Lk. 23: 4; Mt. 27: 12; Mk. 15: 3. **111.** Mt. 27: 13; Mk. 15: 4. **112.** Mt. 27: 14; Mk. 15: 5; Lk. 23: 5. **114.** Lk. 23: 6, 7. **115.** Lk. 23: 8. **116.** Lk. 23: 9, 10. **117.** Lk. 23: 11. **118.** Lk. 23: 12. **119.** Lk. 23: 13; Mt. 27: 17*a*. **120.** Lk. 23: 14.

inciting the people to rebellion and I, mark you, who examined
him in your presence, found no evidence that he was guilty
in respect of your accusations. Nor did Herod, for he sent him 121
back here. You see then that he has done nothing deserving of
death. Therefore I will have him beaten and then release him."

.At this they all cried out: "Away with this man! Release 122
Barabbas to us!"

It was the governor's custom during the festival to release 123
to the people one prisoner, whoever they asked for, and this
was the privilege for which they now began to clamour.
Barabbas was a notorious rebel and thief who with others had 124
been imprisoned for insurrection and murder in the city.

"It's certainly the custom that I should release to you one 125
prisoner during the Passover," admitted Pilate. He now real- 126
ised that the charge against Jesus was due simply to the envious
hatred of the chief priests. "Whom do you wish it to be? 127
Barabbas, or Jesus called Christ, the King of the Jews?"

The chief priests thereupon worked on the crowd, per- 128
suading them to beg the release of Barabbas and the destruction
of Jesus.

"Which of the two do you wish me to release to you?" the 129
governor repeated.

"Not this man," they shouted, "but Barabbas!"

While Pilate was sitting on the tribunal his wife sent him 130
a message.

"Don't have anything to do with that good man," she
warned him, "for I have been greatly distressed today by a
dream about him."

Pilate, who was anxious to release Jesus, spoke again to the 131
crowd.

"What shall I do then with Jesus called Christ, whom you
call the King of the Jews?"

.They all shouted: "To the cross! Crucify him!" 132

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121. Lk. 23: 15, 16. **122.** Lk. 23: 18. **123.** Mt. 27: 15; Mk. 15: 6, 8.
124. Mt. 27: 16; Mk. 15: 7; Jn. 18: 40*b*; Lk. 23: 19. **125.** Jn. 18: 39*a*. **126.** Mt. 27: 18; Mk. 15: 10.
127. Mt. 27: 17*b*; Mk. 15: 9; Jn. 18: 39*b*. **128.** Mt. 27: 20; Mk. 15: 11. **129.** Mt. 27: 21; Jn. 18: 40*a*.
130. Mt. 27: 19. **131.** Lk. 23: 20; Mt. 27: 22; Mk. 15: 12. **132.** Mk. 15: 13; Lk. 23: 21.

133 ."But why? What crime has he committed?" expostulated Pilate, adding for the third time, "I've found nothing about him which deserves death. I'll therefore have him beaten and let him go."

134 .Instantly there was a roar of voices: "Crucify him! Let him be crucified!"

135 .Then Pilate had Jesus scourged. His soldiers, calling together the entire company, led him away into the court of the palace,
136 the Prætorium. There they stripped him and dressed him in a purple cloak. They plaited a crown of thorns and put it on
137 his head. They forced a cane into his right hand and knelt before him in mockery, shouting, "Salute to the King of the
138 Jews!" They spat upon him and struck him with the palms of their hands, and taking the cane from him, hit him with it on the head.

139 Pilate then went out again to the crowd.

"Look here," he called to them, "I'm bringing him out to you as a demonstration that I find him innocent."

140 Jesus accordingly appeared wearing the crown of thorns and the purple cloak.

"Look at him," said Pilate.

141 As soon as the chief priests and the officers saw him they cried again: "Crucify him! Crucify him!"

142 "Take him yourselves and crucify him," returned Pilate, "for I find him innocent of crime."

143 "We have a law," the Jews retorted, "and by that law he ought to die, because he claimed to be the Son of God."

144 .When Pilate heard this he grew still more uneasy. He brought Jesus back into the Prætorium.

"Where do you really come from?" he asked him.

145 To this Jesus made no reply.

"What? Won't you answer me?" Pilate went on. "Don't

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133. Mt. 27: 23; Mk. 15: 14; Lk. 23: 22. **134.** Lk. 23: 23*a*. **135.** Jn. 19: 1; Mt. 27: 26*a*, 27; Mk. 15: 15*a*, 16. **136.** Mt. 27: 28, 29; Mk. 15: 17; Jn. 19: 2. **137.** Mk. 15: 18; Jn. 19: 3. **138.** Mt. 27: 30, 31*a*; Mk. 15: 19, 20*a*. **139.** Jn. 19: 4. **140.** Jn. 19: 5. **141.** Jn. 19: 6. **143.** Jn. 19: 7. **144.** Jn. 19: 8, 9. **145.** Jn. 19: 10

you know that I have power either to release you or to crucify you?"

"You would have no power over me unless it was given to 146
you from above," Jesus declared, "which makes you less guilty than my accusers."

Pilate was now really anxious to release him, but the Jews 147
cried out: "If you let this man go you're no friend to Cæsar! Whoever claims to be a king is opposing Cæsar."

When Pilate heard this he brought Jesus out again and made 148†
him sit down on the judgement seat at a place called in Hebrew "Gabbatha," meaning "The Pavement." It was then about 149†
half-past six on the morning of Friday, the day of Preparation for the Passover.

"Look at your king," he told the Jews. 150

Again there was a storm of cries: "Away with him! Away with him! Crucify him!"

"What?" Pilate remonstrated, "shall I crucify your king?" 151

"We have no king but Cæsar," declared the chief priests.

When Pilate saw that he could do nothing with them, but 152
that a riot threatened, he took water and washed his hands in the presence of the crowd.

"I am innocent," he told them, "of the blood of this good 153
man. It's your responsibility."

"His blood," all the people answered, "be on us and on our 154
children!"

Then Pilate, feeling that he must placate the crowd, gave 155
sentence that what they asked for should be done. He released Barabbas, the man who had been imprisoned for insurrection and murder, and delivered Jesus over to their will.

NOTES ON CHAPTER XVI

14. A difficult passage. It has been suggested that the injunction is metaphorical, and means that after Christ's departure all ordinary and legitimate means should be taken to spread the Gospel.

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146. Jn. 19: 11. **147.** Jn. 19: 12. **148.** Jn. 19: 13. **149.** Jn. 19: 14. **150.** Jn. 19: 15.
152. Mt. 27: 24. **154.** Mt. 27: 25. **155.** Mk. 15: 15*b*; Lk. 23: 23*b*, 24, 25; Mt. 27: 26*b*; Jn. 19: 16*a*.

31. Lit.: "Into the hands of sinners."

This may mean evil men, or, as frequently used by the Jews, the Gentiles. It is here rendered "enemies of the Son of man."

42. The reference is to Jn. 17: 12, in which in his prayer Christ says that he has kept all those whom the Father gave him except "the son of perdition," an evident reference to Judas. The passage is difficult, and the sense probably spiritual and future as well as material and immediate. It recalls Christ's teaching of the Good Shepherd (Jn. 10: 11–15.)

51. Lit.: "But this is your hour, and the power of darkness."

A difficult passage. One suggestion as to the meaning is given in the text, another is that men with good consciences would require neither such a show of force nor to make the arrest furtively, therefore the act is of evil origin.

55. Instead of "Annas" this verse reads "the high priest." The reason for the alteration is explained in Note 58.

58. There are minor differences in the accounts of the trial of Christ given by the four evangelists. Several attempts to reconcile these have been made with varying success. That adopted here assumes that Christ was brought informally before Annas immediately after arrest on the Thursday evening, and before Caiaphas and the Council as soon as it got light next morning.

The difficulty with this reconciliation is that if the account given in Jn. 18: 19–24 refers to the hearing before Annas—as is here assumed—Annas is spoken of as the high priest. Annas was not the high priest. As John himself says in 11: 49–51 and 18: 13, Caiaphas was the high priest that year.

The following explanation of this apparent inaccuracy is suggested: while Annas was not high priest, he was an ex-high priest. He had been deposed by the Romans, but for this very reason the Jews continued to accord him much of the high priest's prestige.

It does not seem unreasonable to assume that John was here following the same popular usage, particularly as this clears up the other difficulties in the narratives.

Compare Lk. 3: 2, which says that Annas and Caiaphas were the high priests.

71. Matthew says the testimony of the two witnesses was as given in Mt. 26: 61 (verse 71 here). Mark says it was as given in Mk. 14: 58 (verse 72). Both point out that the statements were not

in agreement. Under these circumstances the liberty has been taken of attributing one phrase to each witness.

80. The accounts of Peter's denial given by the four evangelists, while agreeing broadly, differ in minor details. All state that there were three separate denials, but vary as to the identity of the accuser in each, as follows :

Matthew : (1) A maid.
(2) Another maid.
(3) They that stood by.

Mark : (1) A maid.
(2) The same maid.
(3) They that stood by.

Luke : (1) A maid.
(2) Another maid.
(3) A man (servant).

John : (1) The maid who kept the door.
(2) They (that stood by).
(3) A man servant, kinsman of Malchus.

Peter's replies, further, are spoken sometimes to one accuser, sometimes to another.

It is suggested that these variations are similar to those made by witnesses to any event at the present day—inaccuracies of observation and memory—and that their existence stamps the records as the personal recollections of different people about actual happenings. Had the story been an invention, these true to life variations would not have occurred. The attempt here made to combine the four accounts is of course only one of a number of possible arrangements.

82. Lit.: "Woman, I know him not." The word "woman" is omitted. See Note II. 85.

93. St. Matthew says that the chief priests and elders bought the field and that Judas hanged himself. Acts says that Judas bought the field, and falling headlong, burst asunder in the midst and all his bowels gushed out. Both accounts agree that as a result of Judas' remorse the field was bought with thirty pieces of silver, and that Judas died. Tradition says that the rope breaking while he was trying to hang himself, he threw himself over a cliff.

96. St. Matthew mentions Jeremiah as the prophet, but the quotation is apparently from Zechariah.

97. St. Luke says that the Sanhedrin (Council) was constituted as

soon as it was day (Lk. 22: 66). Then followed the examination of Jesus (Lk. 22: 67–71), and then the handing of him over to Pilate.

Matthew and Mark, in recounting that Jesus was taken to the house of the high priest where the scribes and elders were assembled, do not mention the time (Mt. 26: 57; Mk. 14 : 53). Next they give the examination (Mt. 26: 59–68; Mk. 14: 55–65), and then say "when the morning was come" in reference to the decision to hand Jesus over to Pilate (Mt. 27: 1; Mk. 15: 1). These statements are not inharmonious, but a slight liberty has been taken in their arrangement. St. Luke is followed in giving the time of the original constitution of the Council, and St. Matthew's and St. Mark's references to the time have been rendered "it was still early in the morning." The "taking council" has been assumed to refer, not to the condemnation of Jesus, which had already been agreed on, but to the getting of the sentence carried out. For the sake of clarity, the original "they took council against Jesus to put him to death" has been rendered: "it was now necessary for them to apply to the Roman authorities to get the sentence executed." This is a slight liberty, but the alteration is implicit in the context.

101. They did not expect Pilate to question their decision, and were not prepared with a formal accusation. Pilate refused to fall in with their plans.

117. Many critics hold that Christ was dressed up in gorgeous clothes once only—by Pilate's soldiers—and that this account by St. Luke is inaccurate in attributing the act to Herod's men. If such a conclusion be preferred, the words "tried to make him ridiculous by dressing him up in gorgeous clothes" should here be omitted.

148. The original could mean either that Pilate set Jesus on the judgement seat or that Pilate sat on it himself. The former interpretation has here been chosen, as it seems to explain better the remark, "Look at your king."

149. Lit.: "It was the Preparation of the Passover and about the sixth hour," which under the usual Jewish system would be about noon. So far as can be estimated from all the available material, Pilate pronounced sentence at about 6.30 a.m. on the morning of Friday, the day of Preparation. There have been many conjectures as to the system of reckoning employed by St. John in this passage, but none appears to be entirely satisfactory. Friday, though not in the original, has been inserted for the sake of clarity.

CHAPTER XVII

The Crucifixion, Resurrection and Ascension

The soldiers then, having taken the purple robe off Jesus and 1
put on his own clothes, led him away to crucify him. Two 2
thieves were to be put to death at the same time, and these
were led along with him.

.Jesus therefore set out, bearing his own cross. But as they 3†
emerged from the city he needed help, and the soldiers seized
a man they met coming in from the country and forced him
to carry the cross after Jesus. This was a Cyrenian named 4
Simon, the father of two men named Alexander and Rufus.
A great crowd of people also followed, with women who 5
wailed for Jesus and beat on their breasts. Jesus turned to them.

"You women of Jerusalem," he called out, "don't grieve for 6
me. Grieve for yourselves and for your children. .For I tell you 7
the time's coming when the cry will be, 'Happy the women
who've never borne children nor suckled infants!' Then they'll 8
implore the mountains to fall on them and the hills to cover
them. For if things like this are done when the tree is flourish- 9†
ing, what will happen when it is withered?"

At length, about nine in the morning, they reached a place 10
called Golgotha, which is Hebrew for "The Place of the Skull."
.There they offered him wine containing myrrh and gall. He 11†
tasted this, but refused to drink it.

Then they crucified him and with him the two thieves, one 12
on his right hand and one on his left.

."Father," Jesus prayed, "forgive them. They do not know 13
what they are doing."

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1. Mt. 27: 31*b*; Mk. 15: 20*b*; Jn. 19: 16*b*. **2.** Lk. 23: 32. **3.** Jn. 19: 17*a*; Mt. 27: 32; Mk. 15: 21; Lk. 23: 26. **5.** Lk. 23: 27, 28. **7.** Lk. 23: 29. **8.** Lk. 23: 30. **9.** Lk. 23: 31. **10.** Mt. 27: 33, 34; Mk. 15: 22, 25; Lk. 23: 33*a*; Jn. 19: 17*b*. **11.** Mk. 15: 23. **12.** Mt. 27: 35*a*, 38; Mk. 15: 27; Lk. 23: 33*b*; Jn. 19: 18. **13.** Lk. 23: 34*a*.

14 Pilate had written a statement of the charge in Hebrew,
Latin and Greek, and this they fixed to the cross above Jesus'
head. He had put: "THIS IS JESUS OF NAZARETH, THE
15 KING OF THE JEWS." Large numbers of the Jews were
reading it, for the execution ground was close to the city. So
the chief priests went to Pilate.
16 "This should not read 'The King of the Jews,'" they
pointed out, "but 'He claimed to be the King of the Jews.'"
"What I have written stands," Pilate answered.
17 When the soldiers had crucified Jesus they took his clothes
and divided them into four lots, one for each soldier. But the
coat was seamless, woven in one piece.
18 "Don't let's tear it," they said, "but draw lots for who'll
get it."
19 So was fulfilled a prophecy of Scripture: "They parted my
garments among them and upon my vesture did they cast
lots."

20† The soldiers now sat down and watched him, while the
21 people stood about looking on. Passers-by wagged their heads
at him and gibed: "Ha, ha! You're the man who can destroy
the temple and rebuild it in three days? Then protect your-
self! If you're the Son of God, come down from the cross!"
22 In the same way the chief priests and scribes and elders
mocked him.
23 ."He saved others, but he can't save himself! He's God's
chosen Christ, isn't he? Nothing less than the King of Israel?
Then let us see him free himself and we'll believe in him!
24 .He trusted in God. He said he was the Son of God. Very well,
if God acknowledges him let him rescue him now!"
25 .The soldiers also derided him. They went up to him and
offered him vinegar and jeered: "If you're the King of the
Jews, release yourself!"

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14. Mt. 27: 37; Mk. 15: 26; Lk. 23: 38; Jn. 19: 19, 20*b*. **15.** Jn. 19: 20*a*, 21. **16.** Jn. 19: 22. **17.** Mt. 27: 35*b*; Mk. 15: 24; Lk. 23: 34*b*; Jn. 19: 23. **18.** Jn. 19: 24. **19.** Mt. 27: 35*c*; Ps. 22: 18. **20.** Mt. 27: 36; Lk. 23: 35*a*. **21.** Mt. 27: 39, 40; Mk. 15: 29, 30. **22.** Mt. 27: 41; Mk. 15: 31; Lk. 23: 35*b*. **23.** Mt. 27: 42; Mk. 15: 32*a*. **24.** Mt. 27: 43. **25.** Lk. 23: 36, 37.

Even one of the thieves who were crucified with him threw 26†
the same taunt in his teeth.

"Aren't you the Christ?" he sneered: "then save yourself
and us!"

.But the other remonstrated with him. "Have you no respect 27
even for God, seeing you're in the same straits? In our case it's 28
just; we're only getting what we deserve. But this man has
done nothing wrong." To Jesus he went on: "Remember me, 29
Jesus, when you come into your kingdom."

"I assure you positively," Jesus answered, "that this very day 30
you'll be with me in Paradise."

Among those near the cross were Jesus' mother and his aunt 31
Mary Clopas with Mary Magdalene, from whom he had
driven seven demons. When Jesus saw his mother and his 32†
favourite disciple standing there, he called out: "Mother, this
man will now be your son!" To the disciple he added: "See, 33
here is your mother!" From then the disciple gave her a home
with him.

Now from about noon it grew dark over all the country till 34
about three, the light of the sun becoming obscured. About 35
three Jesus gave a loud cry, "Eli, Eli, Lama sabachthani?"
which means, "My God, my God, why have you forsaken me?"

Some of the bystanders when they heard it, said: "Listen! 36
He's calling for Elijah!"

"Just wait," the rest returned, "let us see whether Elijah 37
comes to save him."

Jesus, knowing that all that had to be done was now accom- 38
plished, called out in fulfilment of a Scriptural prophecy, "I am
thirsty!"

There was a jar of vinegar at the place and one of the men 39
ran and soaked a sponge, and fixing it on a stalk of hyssop, held
it to his mouth so that he could suck it. When Jesus had taken 40
the vinegar he gave another loud cry. Then he said,

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26. Mt. 27: 44; Mk. 15: 32*b*; Lk. 23: 39. **27.** Lk. 23: 40. **28.** Lk. 23: 41. **29.** Lk. 23: 42.
30. Lk. 23: 43. **31.** Jn. 19: 25; Mk. 16: 9*b*. **32.** Jn. 19: 26. **33.** Jn. 19: 27. **34.** Mt. 27: 45; Mk. 15: 33; Lk. 23: 44, 45*a*. **35.** Mt. 27: 46; Mk. 15: 34. **36.** Mt. 27: 47; Mk. 15: 35.
37. Mt. 27: 49; Mk. 15: 36*b*. **38.** Jn. 19: 28; Ps. 69: 21. **39.** Jn. 19: 29; Mt. 27: 48; Mk. 15: 36*a*.
40. Mt. 27: 50; Mk. 15: 37; Jn. 19: 30; Lk. 23: 46.

"It is finished. Father, into your hands I entrust my spirit."
41 With this he bowed his head and yielded up his life.

42 .Then took place a great earthquake. The curtain of the temple was split from top to bottom, the rocks were up-
43 heaved and the tombs uncovered. From these graves the bodies of many saints who were in the sleep of death were raised up. Leaving their tombs after Christ's resurrection, they went into the holy city and appeared to several people.
44 When the captain and those who were standing with him watching Jesus saw how he died and the earthquake and all that happened, they were terribly frightened and humbled themselves before God.
45 "This certainly was an innocent man," they declared: "he was indeed a son of God."
46 The crowds which had been attracted by the spectacle, also moved by what had happened, went away beating their
47 breasts. Among them were many women and acquaintances, looking on from a distance: Mary Magdalene, and Mary the mother of James the Less and of Joses, Salome and the mother
48 of Zebedee's sons. These with many others had accompanied Jesus to Jerusalem, having followed him and waited on him in Galilee.

49† In order that the bodies should not remain on the crosses during so holy a day as that of the Sabbath following the Preparation for the Passover, the Jews asked Pilate that their legs might be broken, so that they should die more quickly and
50 might be taken down before the day began. The soldiers therefore went and broke the legs, first of one thief and then of the
51 other. But when they came to Jesus and saw that he was
52 already dead, they did not break his legs. One of the soldiers however pierced his side with a lance, and from the wound
53 there issued blood and water. All this happened in fulfilment

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42. Mt. 27: 51, 52; Mk. 15: 38; Lk. 23: 45*b*. **43.** Mt. 27: 53. **44.** Mt. 27: 54; Mk. 15: 39; Lk. 23: 47. **46.** Lk. 23: 48. **47.** Mt. 27: 55, 56; Mk. 15: 40, 41; Lk. 23: 49. **49.** Jn. 19: 31. **50.** Jn. 19: 32. **51.** Jn. 19: 33. **52.** Jn. 19: 34. **53.** Jn. 19: 36, 37; Ex. 12: 46; Zech. 12: 10.

of a scriptural prophecy which said: "A bone of him shall not be broken," and again: "They shall look on him whom they pierced."

This is the testimony of one who actually saw what hap- 54
pened. He can therefore vouch that it is the truth and it may be confidently accepted.

That same Friday evening of the Preparation there arrived 55
on the scene a rich man named Joseph, from the Jewish city of Arimathæa. He was an honoured member of the Council, 56
a worthy straightforward man, and he had opposed the Council's arguments and schemes about Jesus. He was indeed 57
one of Jesus' disciples, though secretly for fear of the Jews, and was looking forward to the coming of the kingdom of God on earth. This man summoned up courage to go to Pilate and 58
ask permission to remove the body of Jesus. Pilate could 59
scarcely believe that Jesus was already dead, so he sent for the captain and questioned him on the point. The officer said yes, 60
that Jesus was dead, and Pilate thereupon commanded the corpse to be handed over.

Joseph, who had bought a clean linen sheet, then went to 61
the cross. He was accompanied by a friend named Nicodemus, the man who had first gone to Jesus under cover of night. Nicodemus brought a mixture of myrrh and aloes weighing 62
some seventy pounds. Between them they took the body down and wrapped it in the sheet with the spices, as was the practice at Jewish burials.

Near where the crucifixion took place was a garden and 63
in the garden a new tomb belonging to Joseph. He had had it hewn out of the rock and it had never been used. There they 64
laid Jesus, because it was close by and the day of Preparation was almost ended and the Sabbath about to begin. Joseph rolled the great stone door across the entrance and they left the scene.

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54. Jn. 19: 35. **55.** Mt. 27: 57*a*; Mk. 15: 42, 43; Jn. 19: 38*a*; Lk. 23: 50. **56.** Lk. 23: 51.
57. Jn. 19: 38*b*; Mt. 27: 57*b*. **58.** Mt. 27: 58*a*; Lk. 23: 52; Jn. 19: 38*c*. **59.** Mk. 15: 44.
60. Mk. 15: 45; Jn. 19: 38*d*; Mt. 27: 58*b*. **61.** Mt. 27: 59; Mk. 15: 46*a*; Jn. 19: 39; Lk. 23: 53.
62. Jn. 19: 38*e*, 40. **63.** Jn. 19: 41; Mt. 27: 60; Jn. 19: 42. **64.** Mk. 15: 46*b*; Lk. 23: 54.

65 Sitting watching not far off were Mary the mother of Joses
and Mary Magdalene, with the women who had followed
Jesus from Galilee. They had observed what was done and seen
66 the body being laid in the tomb. They went off and prepared
anointing spices and ointments, though ceasing from work on
the Sabbath as the Mosaic law required.

67 Next day, the Sabbath or Saturday following the day of
Preparation, the chief priests and Pharisees approached Pilate.
"Sir," they said, "we recall that before that impostor's death
68 he said, 'After three days I shall rise again.' Therefore give
orders that the tomb be securely guarded for the next three
days, in case his disciples come and steal him away and say to
69 the people, 'He has risen from the dead.' If this were to happen,
the deception would be greater than ever."
"You may have a guard," Pilate answered. "Go and make
it as secure as you can."
70 So they went to the tomb and, having set the guard, sealed
the stone in the men's presence.

71 On that Saturday night there occurred another great earth-
quake, during which an angel of the Lord came down from
72 heaven and rolled away the stone from the tomb. As he sat
upon the stone in his snow-white robes, his appearance seemed
like lightning. At the sight the guards trembled and became
paralysed with fear.
73† Just before dawn on the Sunday morning Mary Magdalene,
Mary the mother of James, and Salome, together with the
women who had followed Jesus from Galilee, set off for the
tomb, bringing the spices which they had prepared to anoint
the body of Jesus. By the time they reached it the sun
was up.
74 "Who will roll away the stone for us from the entrance of
the tomb?" they were saying to one another, for the stone was

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65. Mt. 27: 61; Mk. 15: 47; Lk. 23: 55. **66.** Lk. 23: 56. **67.** Mt. 27: 62, 63. **68.** Mt. 27: 64. **69.** Mt. 27: 65. **70.** Mt. 27: 66. **71.** Mt. 28: 1*a*, 2. **72.** Mt. 28: 3, 4. **73.** Mt. 28: 1*b*; Mk. 16: 1, 2; Lk. 24: 1; Jn. 20: 1*a*. **74.** Mk. 16: 3, 4.

very heavy. Then they looked up and saw not only that it was 75
already rolled back, but that the body was gone.

Mary Magdalene immediately ran off and found Simon 76
Peter and Jesus' favourite disciple.

"They've taken the Master out of the tomb!" she cried. "We
don't know where they've put him!"

Peter and his companion jumped up and hurried to the 77
tomb. They ran together, but the other disciple gained on
Peter and reached the tomb first. He stooped and looked in 78
and saw the linen sheet lying on the floor, but he did not him-
self enter. Simon Peter then came up and he went into the 79
tomb. He saw the linen sheet on the floor and the napkin that
was on Jesus' head lying, not with the sheet, but rolled up in
a place by itself. The favourite disciple then followed Peter in, 80
and seeing the evidence with his own eyes, he became con-
vinced. At this time neither understood the Scriptural pro- 81
phecy that Jesus must rise again from the dead, and in a state
of bewilderment at what had happened, they went back to
their homes.

In the meantime Mary had returned and was standing 82†
sobbing and peering into the tomb. Then with the other
women she went in. With amazement they saw two angels in 83†
dazzling white, sitting one at the head and one at the feet,
where the body of Jesus had lain. They were terrified and bowed
down before them.

"My good woman," said one to Mary, "why are you so dis- 84
tressed?"

"Because they have taken away my Master," she answered,
"and I don't know where they've laid him."

."You must not be startled at this," replied the angel. "I am 85
aware that you are looking for Jesus, the Nazarene, who was
crucified. But why search among the dead for someone who 86

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75. Lk. 24: 2, 3*b*; Jn. 20: 1*b*. **76.** Jn. 20: 2. **77.** Lk. 24: 12*a*; Jn. 20: 3, 4. **78.** Jn. 20: 5.
79. Jn. 20: 6, 7; Lk. 24: 12*b*. **80.** Jn. 20: 8. **81.** Jn. 20: 9, 10; Ps. 16: 10; Lk. 24: 12*c*.
82. Jn. 20: 11; Mk. 16: 5; Lk. 24: 3*a*. **83.** Jn. 20: 12; Lk. 24: 4, 5*a*. **84.** Jn. 20: 13.
85. Mt. 28: 5; Mk. 16: 6*a*. **86.** Lk. 24: 5*b*, 6; Mt. 28: 6.

is alive? He is not here; he has risen, just as he said he would.
87 Do you not remember what he said while he was still in Galilee, that the Son of man must be delivered up into the hands of evil men and be crucified and rise again three days
88 later? Look, this is the place where he lay. .Now go quickly and tell his disciples and Peter that he has risen from the dead and that he will go before them into Galilee, where they will see him as he promised them. That is my message."

89† The women turned away from the tomb to carry the message to the disciples. They were trembling with astonishment and fear, but at the same time a great joy was dawning in their
90 hearts. As they were moving off Jesus met them, though they did not recognise him.

91† "My greetings to you," he said, and turning to Mary Magdalene, went on: "Why are you crying? Whom are you looking for?"

92 "Sir," she answered, still doubtful and thinking he was the gardener, "if you've moved him from here, tell me where you've put him and I'll take him away."

93 "Mary!" said Jesus.

She swung round and answered him in Hebrew, "Rabboni!" which means "My Master!"

94† At this they all went forward and bowed down before him, clasping his feet.

95 ."Have no fear," Jesus went on, "but don't cling to me. I have not yet ascended to the Father. But go and tell my
96 brethren to set out for Galilee, where they'll see me. Tell them that I am ascending to my Father and their Father, to my God and to their God."

97 The women, Mary Magdalene and Joanna and Mary, James' mother and the others, speaking to no one in their fear, hurried on to bring the news to the disciples. When they
98 reached them they found them in great distress. By this time the women had remembered Jesus' prophecies in Galilee, and

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87. Lk. 24: 7; Mk. 16: 6*b*. **88.** Mt. 28: 7; Mk. 16: 7. **89.** Mt. 28: 8; Mk. 16: 8*a*. **90.** Mt. 28: 9*a*; Jn. 20: 14. **91.** Jn. 20: 15. **93.** Mk. 16: 9*a*; Jn. 20: 16. **94.** Mt. 28: 9*b*. **95.** Mt. 28: 10; Jn. 20: 17. **97.** Mk. 16: 8*b*, 10; Lk. 24: 10. **98.** Lk. 24: 8, 9; Jn. 20: 18.

they told the whole story to the eleven apostles and their companions.

"I've seen the Master!" said Mary, adding her version of the interview.

But to the disciples her account sounded like the ravings of 99
madness. Even when she repeated that he was positively alive because she had seen him with her own eyes, they still could not believe it.

In the meantime some of the guards had gone into the city 100
and reported all these happenings to the chief priests. The priests called the elders to a meeting, and having discussed the affair, they gave a large bribe to the soldiers.

"What you must do," they told them, "is to say that his 101
disciples came during the night and stole the body while you were asleep. If this should come to the governor's ears, we'll see him and clear you of blame."

The soldiers took the money and did as they were told, with 102
the result that the story was circulated among the Jews and is commonly accepted to this very day.

Towards evening on that same day two of the disciples were 103
walking to a village called Emmaus, some seven or eight miles from Jerusalem. As they went they talked of all these events which had taken place.

While they argued and queried Jesus himself came up and 104
joined them, though they failed to recognise him.

"What is it that you're discussing so earnestly as you walk?" 105
he asked them.

At this they turned to him with sad faces.

"Are you the only person in Jerusalem who doesn't know 106
the things that have happened there in the last few days?" answered one of them, a man named Cleopas.

"What things?" persisted Jesus. 107

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99. Lk. 24: 11; Mk. 16: 11. **100.** Mt. 28: 11, 12. **101.** Mt. 28: 13, 14. **102.** Mt. 28: 15.
103. Lk. 24: 13, 14. **104.** Lk. 24: 15, 16; Mk. 16: 12. **105.** Lk. 24: 17. **106.** Lk. 24: 18.
107. Lk. 24: 19.

"Things in connection with Jesus of Nazareth, a great prophet if ever there was one; wonderful before God and man
108 in everything he said and did! And how our chief priests and the Council had him crucified, bringing him before the
109 governor for sentence. But we were hoping that it was he who would bring back the glories of Israel. More than that,
110 indeed! All this happened three days ago, but this morning some of our women came round with a strange story. They said they'd gone out early to the tomb to anoint the body,
111 but they hadn't been able to find it. While they were searching they had seen a vision of angels, who said he was alive. So some of our people went out to the tomb. They found that what the women had said was true, but they didn't see Jesus."

112 "Oh, my good people," said Jesus, "how dense you've been! How slow to understand! Don't you know from the prophecies of Scripture that the Christ was destined to suffer in this way before attaining his glory?"

113 Beginning then with Moses and going on through the whole range of the prophets, he pointed out to them the references to himself.

114 .In due course they approached their destination. When the disciples saw that Jesus intended to go farther, they begged him not to.

115 "Stay here with us," they invited; "the day's pretty well over and it'll soon be getting dark."

He agreed and accepted their hospitality.

116 When they sat down to supper he took the bread, and having asked a blessing, he divided it and handed it to them. At this in a flash they recognised him, but immediately he vanished from their sight.

117 "Were not our hearts on fire within us," they said to each other, "while he was talking to us along the road, and interpreting to us the Scriptures?"

118 Without a moment's delay they got up and hurried back to

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108. Lk. 24: 20. **109.** Lk. 24: 21, 22. **111.** Lk. 24: 23, 24. **112.** Lk. 24: 25, 26.
113. Lk. 24: 27. **114.** Lk. 24: 28, 29. **116.** Lk. 24: 30, 31. **117.** Lk. 24: 32.
118. Lk. 24: 33; Jn. 20: 19*a*; Mk. 16: 13, 14*a*.

Jerusalem. There behind locked doors—for fear of the Jews—
they found the eleven disciples at supper with their friends.
They were greeted with cries: 119

"The Master has come to life again! Simon has seen him!"

Then the new-comers told their story of what had happened 120
along the road, and how they had recognised Jesus when he
divided the bread.

While they were still talking about it Jesus suddenly 121
appeared, standing among them.

"My blessing on you!" he greeted them.

At this they were utterly panic-stricken, for they thought 122
he was a ghost. He reproached them for their dullness and
scepticism in not believing those who had seen him since his
resurrection.

"What are you afraid of?" he asked, "and why do you let 123
these doubts fill your minds? Look at my hands and feet and
see that it is really I. Feel me and satisfy yourselves, for a ghost
hasn't a body as I have."

As he spoke he held out to them his hands and feet and 124
showed them his side, but even still such happiness was too
great for them to believe in it.

"Have you anything to eat here?" he asked. 125

They handed him a piece of broiled fish and he ate it before
them. Then at last they could no longer doubt and were over-
whelmed with joy.

It happened that one of the band, Thomas Didymus, was 126
absent when Jesus made this appearance. The others told him
about it, explaining that they had seen him themselves.

"Unless," he answered, "I see the marks of the nails on his 127
hands and actually feel them with my fingers, and unless I can
put my hand on the wound in his side, I won't believe it."

A week later the disciples were again meeting behind closed 128
doors and this time Thomas was with them. Once again Jesus

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119. Lk. 24: 34. **120.** Lk. 24: 35. **121.** Lk. 24: 36; Jn. 20: 19*b*. **122.** Lk. 24: 37; Mk. 16: 14*b*.
123. Lk. 24: 38, 39. **124.** Lk. 24: 40, 41; Jn. 20: 20*a*. **125.** Lk. 24: 42, 43; Jn. 20: 20*b*.
126. Jn. 20: 24, 25. **128.** Jn. 20: 26.

appeared, greeting them as before: "My blessing on you!"

129 Then he turned to Thomas.

"Look at my hands," he told him, "and touch them with your fingers, and feel my side with your hand. Let this convince you and don't have any more doubts."

130 "My Master and my God!" breathed Thomas.

"You've believed because you've seen me," Jesus went on. "Happy are those who have not seen me and yet have believed."

131 Once again he turned and said to them all: "My blessing on you! I now commission you to represent me, in the world,
132† just as the Father commissioned me to represent him." He breathed on them and went on: "Receive the Holy Spirit, the
133† power of living spiritually. Those who accept your message shall obtain freedom from their sins, but those who reject it shall remain under their sins' domination."

134 After this the eleven disciples travelled down to Galilee, going to the hill on which Jesus had arranged to meet them. There they saw him and paid him homage, though some of those present still doubted that it was really he.

135 Jesus made another appearance to a number of the disciples during this visit. It was at the Lake of Galilee and Simon Peter, Thomas Didymus, Nathanael from Cana in Galilee, the two
136 sons of Zebedee and two others were present. The manifestation took place in this way.

"I'm going out fishing," Peter announced.

"Right. We'll come along," agreed the others.

137 They put out in their boat and fished during the night, but had no luck. When it grew light they saw a man standing on
138 the beach. Though they did not recognise him, it was Jesus. He hailed them.

."Well, friends! Have you had a catch?"

139 "No," they called back.

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129. Jn. 20: 27. **130.** Jn. 20: 28, 29. **131.** Jn. 20: 21. **132.** Jn. 20: 22. **133.** Jn. 20: 23.
134. Mt. 28: 16, 17. **135.** Jn. 21: 14, 1, 2. **136.** Jn. 21: 3. **137.** Jn. 21: 4.
138. Jn. 21: 5. **139.** Jn. 21: 6.

"Then try again on your starboard side and you'll get something."

They made the cast and now they could not pull up the net, 140
it was so full of fish. At this Jesus' favourite disciple cried out:
"It's the Master!" .Peter, hearing him, pulled on his coat, 141
which he had thrown off during the work. Impetuously he
jumped into the water, for they were close inshore, only some
hundred yards out. The others followed in the punt, towing 142
their netful of fish. Ashore they found a charcoal fire with
bread and fish broiling.

"Bring over some of your catch," Jesus directed. 143

Simon Peter went back and pulled the net on to the beach. 144
It contained a huge catch, a hundred and fifty-three big fish.
Surprisingly the net had stood the strain.

."Come and have breakfast," Jesus went on. He took the 145
bread and divided it round, and the same with the fish. Not
one of them dared to ask him about himself, knowing that it
was the Master.

When they had finished Jesus put a question to Peter. 146

"Simon Bar-Jonah, do you love me more than do these others?"

"Yes, Master," answered Peter, "you know I love you." 147

"Then feed my lambs."

There was a pause and Jesus spoke again: 148†

"Simon Bar-Jonah, you do really love me?"

"You know I do, Master," Peter repeated earnestly.

"Then look after my sheep." 149

Once again there came a pause and for the third time Jesus asked his question:

"Simon Bar-Jonah, you're sure you do really love me?"

At this further repetition Peter felt hurt. 150

"Master," he protested, "you know everything. You know how much I love you."

For the third time also Jesus gave his direction: 151

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140. Jn. 21: 7. **141.** Jn. 21: 8. **142.** Jn. 21: 9. **143.** Jn. 21: 10. **144.** Jn. 21: 11.
145. Jn. 21: 12, 13. **146.** Jn. 21: 15. **148.** Jn. 21: 16. **149.** Jn. 21: 17. **151.** Jn. 21: 18.

"Then feed my sheep," continuing: "I can assure you of
152 this: When you were young you dressed as you pleased and went where you liked, but when you're old you'll hold out your arms for others to put on what they choose and to take you where you don't want to go."
153 In saying this Jesus indicated the kind of death Peter was destined to die, to the glory of God. Then he added the exhortation, "Follow me."
154 Peter, turning round, saw that Jesus' favourite disciple was following, the one who had leant over to Jesus at the Last Supper and asked who would betray him.
155 "What about this man, Master?" he asked.
"If I choose that he should live on till I come back, what is it to you? Your business is to follow me."
156 From this there grew up a rumour among the brethren that this disciple should not die. All the same, Jesus did not say he would not die, but simply that his fate was not Peter's concern.

157 During a period of almost six weeks—forty days to be exact —Jesus revealed himself at intervals to the disciples. On one occasion he appeared to an assembly of more than five hun-
158 dred, on another to James alone. But the last appearance was after the disciples had returned from Galilee to Jerusalem.
159 There having met together, Jesus joined them. .During their talk he announced that all authority in heaven and earth had been given to him.
160 "Master," they thereupon asked, "do you intend now to bring about the restoration of the Jewish monarchy?"
161 ."That doesn't concern you," he replied. "The Father will
162 carry out his purposes at the time he thinks best. What I want now is to repeat what I told you while I was continually with
163 you, about the references to myself in the Scriptures. These prophecies, written by Moses and the other prophets or con-

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153. Jn. 21: 19. **154.** Jn. 21: 20. **155.** Jn. 21: 21, 22. **156.** Jn. 21: 23. **157.** Acts 1: 3; 1 Cor. 15: 6, 7. **158.** Acts 1: *4a*, *6a*. **159.** Mt. 28: 18. **160.** Acts 1: *6b*. **161.** Acts 1: 7. **162.** Lk. 24: 44. **163.** Lk. 24: 45.

tained in the Psalms, must be fulfilled to the letter," and he explained the passages to them.

"You see," he went on, "these foretell that the Christ 164
should suffer execution and come to life again three days later,
also that it should be announced to all the world, beginning 165†
at Jerusalem, that a change of heart and freedom from the
domination of sin can be obtained by his power. You are wit- 166
nesses of what has happened, therefore go out through the
whole world and tell this good news to everybody. In all 167†
countries make disciples, baptising them into the service of
the Father, the Son and the Holy Spirit, and instructing them
so that they may carry out all the commands which I have
given you. Whoever accepts this message and is baptised shall 168†
achieve the good life, but those who reject it shall remain
in the grip of sin. Those who believe in it shall exhibit these
characteristics: they shall be able by my power to heal the 169†
mentally disordered, they shall speak with a moving power,
they shall be immune from snakebite and poison, and sick per-
sons on whom they place their hands shall recover. And note 170
this particularly: I will pass on to you the gift which I told you
my Father had promised, I mean that of spiritual power. Wait 171
here in this city of Jerusalem till you receive it. John baptised
with water, but very soon you shall be baptised with the Holy
Spirit. As a result of receiving this power you shall witness for 172
me, not only here in Jerusalem and in Judæa and Samaria, but
to the very farthest corners of the globe. And note this again: 173
I shall be with you at all times, even to the end of the world."

When Jesus had said this he led the disciples out of the city 174
and over the Mount of Olives to near Bethany. There he raised
his hands and gave them his blessing. As he did so he became 175
separated from them, and was carried up to heaven, till a cloud
intervened and they lost sight of him.

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164. Lk. 24: 46. **165.** Lk. 24: 47. **166.** Lk. 24: 48; Mt. 28: 19; Mk. 16: 15. **167.** Mt. 28: 20*a*.
168. Mk. 16: 16. **169.** Mk. 16: 17, 18. **170.** Lk. 24: 49. **171.** Acts 1: 4*b*, 5.
172. Acts 1: 8. **173.** Mt. 28: 20*b*. **174.** Acts 1: 9*a*, 12*b*; Mk. 16: 19*a*; Lk. 24: 50.
175. Lk. 24: 51; Acts 1: 9*b*.

176 While they were gazing after him two men appeared beside them dressed entirely in white.

"You Galileans," they said, "why are you standing here
177† looking up into the sky? This Jesus, who has gone up from you to heaven and has sat down at God's right hand, shall eventually return to the earth in exactly the same way that he left it."

178 Filled with adoration of Jesus, the disciples went back to Jerusalem to the upper room in which they were in the habit
179 of meeting. Both there and in the temple all of them continued in earnest prayer and thanksgiving to God, until on the day of Pentecost, shortly after, they received the gift Jesus
180 had promised. They were all filled with the Holy Spirit and went out and preached everywhere, the Lord working with them and confirming their testimony by the results which followed.

181† Many of the events described here were written down and are vouched for by Jesus' favourite disciple, whose witness is
182 unquestioned. They are recorded that *you* may believe that Jesus is the Christ, the Son of God, and that so believing, *you* may obtain spiritual life through his power.

183 Jesus did many things in the presence of his disciples which are not chronicled here. If all were described in detail, it is a question if the world itself could contain the books which should be written!

NOTES ON CHAPTER XVII

3. St. John says that Jesus went out carrying his cross himself, the other three Gospels that Simon was forced to bear it. John's phrase "went out" is believed to mean "out of the city." It has therefore been assumed that Jesus carried it out of the city, and being unable to bear it farther, it was transferred to Simon. The phrase

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176. Acts 1: 10, 11. **177.** Mk. 16: 19*b*. **178.** Lk. 24: 52; Acts 1: 12*a*, 13. **179.** Lk. 24: 53; Acts 2: 1*a*. **180.** Acts 2: 4; Mk. 16: 20. **181.** Jn. 21: 24. **182.** Jn. 20: 31. **183.** Jn. 20: 30; 21: 25

"as they emerged from the city he needed help" has been inserted to clarify this point of view.

9. Lit.: "For if they do these things in the green tree, what shall be done in the dry?"

A difficult passage usually taken to mean: "If I, an innocent man, suffer like this when Jerusalem is secure and prosperous, what will happen when the city is going down in the ruin of military defeat?"

11. A narcotic usually given to criminals before execution.

20. The soldiers were on duty: a guard to prevent rescue.

26. St. Matthew and St. Mark record that both the thieves taunted Christ, St. Luke that only one did so. The text has been modified to suit the Lucan version.

32. Lit.: "Woman, behold thy son."

Owing to the difficulty of finding a suitable modernisation for woman, the liberty has been taken of here rendering it "Mother."

49. This was a usual means of hastening death, and the phrases "that they should die more quickly" and "before the day began" have been added to make the meaning clearer.

73. There is some variation between the four accounts of the women's visit to the tomb.

St. Matthew records that Mary Magdalene and the other Mary went early on the Sunday to the tomb.

St. Mark refers to this other Mary as the mother of James, and adds Salome's name. He states that the purpose was to anoint the body with spices.

St. Luke says that it was the women who had followed Christ in Galilee who brought the spices for the anointing.

St. John mentions Mary Magdalene only as visiting the tomb, and alone records her call to Peter and John.

In an attempt to reconcile these various accounts, it has been assumed that all the women mentioned went together to the tomb for the purpose of anointing the body, but that Mary Magdalene alone ran off to tell Peter and John.

82. See Note 73. If Mary Magdalene ran to call Peter and John before entering the tomb, as would seem possible from St. John's account, she must have gone back. Apparently she arrived after Peter's and John's visit, probably owing to being unable to travel as fast. This has been assumed, and the phrase "in the meantime Mary had returned" has been inserted.

83. The variation referred to in Note 73 continues here. St. Matthew states that there was one angel in raiment white as snow, who sat upon the stone after he had rolled it back, and spoke to the two Marys.

St. Mark says that a young man in white robes was sitting in the tomb at the right side and spoke to the two Marys and Salome.

St. Luke tells that two men in dazzling apparel stood by and spoke to the women who had followed Christ in Galilee.

St. John says there were two angels in the tomb, sitting respectively where Jesus' head and feet had rested, and that they spoke to Mary.

While admittedly it may be argued that all these accounts are variants of the same incident, it has here been assumed that there were two separate incidents: first, that an angel rolled away the stone, afterwards sitting on it, but without speaking to or being seen by the women; and, second, that there were two angels in the tomb, sitting respectively where Jesus' head and feet had rested, and that one of these spoke to Mary, though in the presence of the other women.

89. St. Matthew records that when Mary Magdalene and the other Mary were leaving the tomb to take the news to the disciples, Jesus met them and said, "All hail!" and they worshipped him, taking hold of his feet.

St. John alone tells the story of Mary Magdalene meeting Jesus in the garden and supposing him to be the gardener.

It is difficult to say whether these are separate incidents or two versions of the same. Here the latter has been assumed, namely, that Mary left with the other women, but that after greeting all of them, Jesus continued speaking to her alone.

91. Lit.: "Woman, why weepest thou?" The word "woman" is omitted. See Note 11. 85.

94. See Note 89 above. Jesus' direction that he should not be "touched" or clung to might reasonably refer to the women's clasping of his feet. If so, this would support the assumption that St. Matthew's and St. John's stories referred to the same incident.

132. The phrase "the power of living spiritually" has been inserted as a suggestion to the modern reader of what the receiving of the Holy Spirit might mean.

133. Lit.: "Whose soever sins ye forgive, they are forgiven to them; whose soever sins ye retain, they are retained."

This passage has received various interpretations, that given here being one suggestion.

148. St. John does not say these pauses occurred. They have been assumed and referred to with the object of making the narrative flow more easily.

165. Lit.: "That repentance and remission of sins should be preached in his name."

This has been paraphrased into language believed to be more in harmony with the thought of today.

167. Lit.: "Baptising them into the name of the Father," etc. "Into the name of" signified possession, as of enrolling under a banner or in a service. Money paid into an account was said to be paid into the name of the holder. The phrase here might mean, "Registering them as the possession of the Father," etc.

168. Lit.: "He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned."

This has been paraphrased into language believed to be more in harmony with the thought of today.

169. Lit.: "In my name they shall cast out devils; they shall speak in new tongues."

An attempt has been made to render this in the language of today. "They shall be able by my power to heal the mentally disordered," seems a legitimate paraphrase for "cast out devils," but "speak with moving power" is more questionable. The word "new" describing tongues is of doubtful authority. If it be included, the passage probably means "speak in foreign languages"; if rejected, the wording chosen appears permissible.

177. The phrase, "and sat down at the right hand of God," has been put into the mouth of the angel to overcome difficulties of arrangement and sequence.

181. The text is in St. John and runs: "This is the disciple (apparently from the context, the favourite disciple) which beareth witness of these things, and wrote these things: and we know that his witness is true." These words refer only to the events in St. John's Gospel, hence the phrase used here: "Many of the events described here."

Cross References

ST. MATTHEW

Separate Version *Ch. Ver.*	Composite Version *Ch. Ver.*	Separate Version *Ch. Ver.*	Composite Version *Ch. Ver.*	Separate Version *Ch. Ver.*	Composite Version *Ch. Ver.*
I. 1	I. 87	2. 1	I. 73	3. 6	2. 14
	I. 92		I. 1	3. 7	2. 14
	I. 93		I. 111	3. 8	2. 17
	I. 94	2. 2	I. 111	3. 9	2. 16
I. 2	I. 94	2. 3	I. 113	3. 10	2. 18
I. 3	I. 94	2. 4	I. 114	3. 11	2. 32
I. 4	I. 94	2. 5	I. 115		2. 34
I. 5	I. 94	2. 6	I. 115	3. 12	2. 35
I. 6	I. 93	2. 7	I. 116	3. 13	2. 36
I. 7	I. 93	2. 8	I. 117		2. 47
I. 8	I. 93	2. 9	I. 118	3. 14	2. 47
I. 9	I. 93	2. 10	I. 118	3. 15	2. 48
I. 10	I. 93	2. 11	I. 119	3. 16	2. 49
I. 11	I. 93	2. 12	I. 120	3. 17	2. 51
I. 12	I. 93	2. 13	I. 121	4. 1	2. 52
I. 13	I. 93	2. 14	I. 122	4. 2	2. 53
I. 14	I. 93	2. 15	I. 123	4. 3	2. 54
I. 15	I. 93	2. 16	I. 124	4. 4	2. 55
I. 16	I. 92	2. 17	I. 125	4. 5	2. 56
I. 17	I. 96	2. 18	I. 125	4. 6	2. 56
I. 18	I. 22	2. 19	I. 126	4. 7	2. 58
	I. 46	2. 20	I. 127	4. 8	2. 59
I. 19	I. 46	2. 21	I. 128	4. 9	2. 60
I. 20	I. 47	2. 22	I. 128	4. 10	2. 61
I. 21	I. 49	2. 23	I. 129	4. 11	2. 62
I. 22	I. 50	3. 1	2. 1	4. 12	4. 44
I. 23	I. 50		2. 6		4. 50
I. 24	I. 51	3. 2	2. 9	4. 13	3. 69
I. 25	I. 51	3. 3	2. 11	4. 14	3. 71
	I. 97	3. 4	2. 7	4. 15	3. 72
		3. 5	2. 13	4. 16	3. 72
			3. 2	4. 17	3. 66

Separate Version	Composite Version
Ch. Ver.	*Ch. Ver.*
4. 18	3. 74
	3. 76
4. 19	3. 86
4. 20	3. 87
4. 21	3. 77
	3. 75
	3. 88
4. 22	3. 88
4. 23	3. 108
4. 24	4. 51
4. 25	4. 51
5. 1	5. 1
5. 2	5. 1
5. 3	5. 2
5. 4	5. 4
5. 5	5. 3
5. 6	5. 5
5. 7	5. 6
5. 8	5. 7
5. 9	5. 8
5. 10	5. 9
5. 11	5. 10
5. 12	5. 10
5. 13	5. 15
5. 14	5. 18
5. 15	5. 18
5. 16	5. 19
5. 17	5. 24
5. 18	5. 25
5. 19	5. 26
5. 20	5. 27
5. 21	5. 28
5. 22	5. 29
5. 23	5. 31
5. 24	5. 31
5. 25	10. 198
5. 26	10. 199
5. 27	5. 32
5. 28	5. 32
5. 29	5. 33
5. 30	5. 35
5. 31	5. 37
5. 32	5. 38
5. 33	5. 39
5. 34	5. 40
5. 35	5. 40
5. 36	5. 41
5. 37	5. 41
5. 38	5. 42
5. 39	5. 43
5. 40	5. 44
5. 41	5. 44
5. 42	5. 45
5. 43	5. 46
5. 44	5. 47
5. 45	5. 52
5. 46	5. 48
5. 47	5. 50
5. 48	5. 88
6. 1	5. 54
6. 2	5. 55
6. 3	5. 57
6. 4	5. 57
6. 5	5. 58
6. 6	5. 60
6. 7	5. 61
6. 8	5. 62
6. 9	5. 63
6. 10	5. 63
6. 11	5. 64
6. 12	5. 64
6. 13	5. 65
Part omitted from R.V.	
6. 14	5. 66
6. 15	5. 66
6. 16	5. 67
6. 17	5. 69
6. 18	5. 69
6. 19	5. 71
6. 20	5. 73
6. 21	5. 73
6. 22	5. 21
6. 23	5. 21
6. 24	5. 74
6. 25	5. 75
6. 26	5. 76
6. 27	5. 77
6. 28	5. 78
6. 29	5. 78
6. 30	5. 79
6. 31	5. 80
6. 32	5. 80
6. 33	5. 81
6. 34	5. 83
7. 1	5. 84
7. 2	5. 84
	5. 87
7. 3	5. 90
7. 4	5. 91
7. 5	5. 92
7. 6	5. 93
7. 7	10. 144
7. 8	10. 145
7. 9	10. 146
7. 10	10. 146
7. 11	10. 147
7. 12	5. 88
7. 13	5. 94
7. 14	5. 95
7. 15	5. 96
7. 16	5. 97
7. 17	5. 98
7. 18	5. 98
7. 19	5. 101
7. 20	5. 100
7. 21	5. 101
7. 22	5. 102
7. 23	5. 103
7. 24	5. 104

Separate Version Ch. Ver.	Composite Version Ch. Ver.
7. 25	5. 105
7. 26	5. 106
7. 27	5. 107
7. 28	5. 108
7. 29	5. 109
8. 1	5. 108
8. 2	4. 53
8. 3	4. 54
8. 4	4. 55
8. 5	6. 1
	6. 4
8. 6	6. 5
8. 7	6. 6
8. 8	6. 7
8. 9	6. 8
8. 10	6. 10
8. 11	6. 12
8. 12	6. 13
8. 13	6. 14
8. 14	3. 97
8. 15	3. 99
8. 16	3. 101
8. 17	3. 103
8. 18	7. 1
8. 19	9. 87
8. 20	9. 88
8. 21	9. 89
8. 22	9. 90
8. 23	7. 1
8. 24	7. 3
8. 25	7. 4
8. 26	7. 7
	7. 5
8. 27	7. 8
8. 28	7. 9
	7. 12
8. 29	7. 17
8. 30	7. 19
8. 31	7. 20
8. 32	7. 21
8. 33	7. 22
8. 34	7. 22
	7. 24
9. 1	7. 28
	4. 59
9. 2	4. 62
	4. 64
9. 3	4. 65
9. 4	4. 66
9. 5	4. 66
9. 6	4. 67
9. 7	4. 69
9. 8	4. 70
9. 9	4. 72
9. 10	4. 74
9. 11	4. 75
9. 12	4. 76
9. 13	4. 76
9. 14	4. 78
9. 15	4. 80
9. 16	4. 83
9. 17	4. 84
9. 18	7. 29
9. 19	7. 31
9. 20	7. 32
	7. 35
9. 21	7. 34
9. 22	7. 41
	7. 35
9. 23	7. 44
9. 24	7. 46
9. 25	7. 47
9. 26	7. 51
9. 27	7. 52
9. 28	7. 52
9. 29	7. 54
9. 30	7. 55
9. 31	7. 56
9. 32	7. 57
9. 33	7. 57
9. 34	7. 59
9. 35	7. 60
9. 36	7. 61
9. 37	7. 62
9. 38	7. 62
10. 1	7. 63
10. 2	4. 114
10. 3	4. 115
10. 4	4. 116
10. 5	7. 63
10. 6	7. 64
10. 7	7. 65
10. 8	7. 66
10. 9	7. 67
10. 10	7. 67
10. 11	7. 70
10. 12	7. 71
10. 13	7. 72
10. 14	7. 73
10. 15	7. 74
10. 16	7. 69
10. 17	14. 67
10. 18	14. 68
	14. 71
10. 19	14. 72
10. 20	14. 73
10. 21	14. 70
10. 22	14. 67
	14. 73
10. 23	7. 75
10. 24	7. 76
10. 25	7. 76
10. 26	7. 77
	10. 156
10. 27	10. 157
10. 28	10. 160
10. 29	10. 162
10. 30	10. 163
10. 31	10. 163
10. 32	10. 158

Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.
10. 33	10. 159	12. 1	4. 86	12. 38	6. 92
10. 34	10. 188	12. 2	4. 87	12. 39	6. 94
10. 35	10. 190	12. 3	4. 88	12. 40	6. 95
10. 36	10. 190	12. 4	4. 89	12. 41	6. 97
10. 37	10. 191	12. 5	4. 90	12. 42	6. 98
10. 38	10. 192	12. 6	4. 91	12. 43	6. 82
10. 39	10. 193	12. 7	4. 93	12. 44	6. 83
10. 40	7. 78	12. 8	4. 92	12. 45	6. 84
10. 41	7. 79	12. 9	4. 94	12. 46	6. 101
10. 42	7. 80	12. 10	4. 95	12. 47	6. 102
11. 1	7. 81		4. 97	12. 48	6. 103
11. 2	6. 24	12. 11	4. 100	12. 49	6. 104
11. 3	6. 25	12. 12	4. 100	12. 50	6. 104
11. 4	6. 28	12. 13	4. 101	13. 1	6. 105
11. 5	6. 28	12. 14	4. 103	13. 2	6. 105
11. 6	6. 29	12. 15	4. 104	13. 3	6. 106
11. 7	6. 30		4. 107	13. 4	6. 107
11. 8	6. 31	12. 16	4. 108	13. 5	6. 108
11. 9	6. 32	12. 17	4. 109	13. 6	6. 109
11. 10	6. 33	12. 18	4. 109	13. 7	6. 110
11. 11	6. 34	12. 19	4. 110	13. 8	6. 110
11. 12	6. 35	12. 20	4. 110	13. 9	6. 111
11. 13	6. 35	12. 21	4. 111	13. 10	6. 112
11. 14	6. 37	12. 22	6. 69	13. 11	6. 113
11. 15	6. 37	12. 23	6. 70	13. 12	12. 157
11. 16	6. 40	12. 24	6. 71	13. 13	6. 114
11. 17	6. 41	12. 25	6. 73	13. 14	6. 115
11. 18	6. 42		6. 75	13. 15	6. 116
11. 19	6. 43	12. 26	6. 76	13. 16	6. 118
11. 20	6. 44	12. 27	6. 77	13. 17	6. 118
11. 21	6. 45	12. 28	6. 78	13. 18	6. 119
11. 22	6. 46	12. 29	6. 79	13. 19	6. 120
11. 23	6. 46	12. 30	6. 81	13. 20	6. 122
11. 24	6. 48	12. 31	6. 85	13. 21	6. 122
11. 25	10. 118	12. 32	6. 85	13. 22	6. 124
11. 26	10. 119	12. 33	6. 88	13. 23	6. 126
11. 27	10. 119	12. 34	6. 90	13. 24	6. 134
11. 28	10. 121	12. 35	6. 89	13. 25	6. 135
11. 29	10. 122	12. 36	6. 91	13. 26	6. 136
11. 30	10. 122	12. 37	6. 91	13. 27	6. 136

Separate Version Ch. Ver.	Composite Version Ch. Ver.
13. 28	6. 138
13. 29	6. 139
13. 30	6. 139
13. 31	6. 147
13. 32	6. 148
13. 33	6. 149
13. 34	6. 157
13. 35	6. 158
13. 36	6. 140
13. 37	6. 141
13. 38	6. 141
13. 39	6. 142
13. 40	6. 143
13. 41	6. 144
13. 42	6. 145
13. 43	6. 146
13. 44	6. 150
13. 45	6. 151
13. 46	6. 151
13. 47	6. 152
13. 48	6. 152
13. 49	6. 153
13. 50	6. 154
13. 51	6. 155
13. 52	6. 156
13. 53	6. 155
	6. 159
13. 54	3. 114
13. 55	3. 115
13. 56	3. 116
13. 57	3. 117
13. 58	3. 123
14. 1	7. 83
	7. 94
14. 2	7. 97
14. 3	4. 44
14. 4	4. 46
14. 5	4. 47
14. 6	7. 85
14. 7	7. 87
14. 8	7. 88
14. 9	7. 90
14. 10	7. 91
14. 11	7. 91
14. 12	7. 93
14. 13	7. 100
14. 14	7. 102
14. 15	7. 104
14. 16	7. 106
14. 17	7. 110
14. 18	7. 111
14. 19	7. 112
	7. 114
14. 20	7. 115
	7. 117
14. 21	7. 108
14. 22	7. 118
14. 23	7. 120
14. 24	7. 121
14. 25	7. 123
14. 26	7. 124
14. 27	7. 125
14. 28	7. 126
14. 29	7. 126
14. 30	7. 127
14. 31	7. 128
14. 32	7. 129
14. 33	7. 129
14. 34	7. 131
14. 35	7. 131
14. 36	7. 132
15. 1	8. 49
15. 2	8. 52
15. 3	8. 53
15. 4	8. 54
15. 5	8. 55
15. 6	8. 56
15. 7	8. 57
15. 8	8. 57
15. 9	8. 58
15. 10	8. 59
15. 11	8. 59
15. 12	8. 60
15. 13	8. 61
15. 14	8. 62
15. 15	8. 63
15. 16	8. 64
15. 17	8. 64
15. 18	8. 65
15. 19	8. 66
15. 20	8. 67
15. 21	8. 69
15. 22	8. 70
15. 23	8. 72
15. 24	8. 73
15. 25	8. 74
15. 26	8. 75
15. 27	8. 76
15. 28	8. 77
15. 29	8. 79
15. 30	8. 85
15. 31	8. 86
15. 32	8. 88
15. 33	8. 90
15. 34	8. 91
15. 35	8. 92
15. 36	8. 92
15. 37	8. 93
15. 38	8. 87
15. 39	8. 94
16. 1	8. 95
16. 2	Omitted
16. 3	from R.V.
16. 4	8. 96
16. 5	8. 97
16. 6	8. 98
16. 7	8. 98
16. 8	8. 99
16. 9	8. 100
16. 10	8. 102

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16. 11	8. 103
16. 12	8. 104
16. 13	8. 110
16. 14	8. 112
16. 15	8. 113
16. 16	8. 113
16. 17	8. 114
16. 18	8. 115
16. 19	8. 116
16. 20	8. 117
16. 21	8. 118
	8. 120
16. 22	8. 121
16. 23	8. 122
16. 24	8. 123
16. 25	8. 124
16. 26	8. 125
16. 27	8. 127
16. 28	8. 128
17. 1	8. 129
17. 2	8. 130
17. 3	8. 132
17. 4	8. 134
17. 5	8. 136
17. 6	8. 138
17. 7	8. 138
17. 8	8. 139
17. 9	8. 140
17. 10	8. 142
17. 11	8. 143
17. 12	8. 144
17. 13	8. 146
17. 14	9. 1
	9. 4
17. 15	9. 5
	9. 12
17. 16	9. 8
17. 17	9. 9
17. 18	9. 15
	9. 18
17. 19	9. 19
17. 20	9. 20
17. 21	9. 21
17. 22	9. 25
17. 23	9. 26
17. 24	9. 28
17. 25	9. 29
17. 26	9. 31
17. 27	9. 31
18. 1	9. 36
18. 2	9. 36
18. 3	9. 37
18. 4	9. 38
18. 5	9. 39
18. 6	9. 44
18. 7	9. 46
18. 8	5. 35
18. 9	5. 33
18. 10	9. 47
18. 11 Omit. R. V.	
18. 12	11. 67
18. 13	11. 69
18. 14	11. 70
18. 15	9. 49
18. 16	9. 51
18. 17	9. 52
18. 18	9. 53
18. 19	9. 22
18. 20	9. 23
18. 21	9. 48
18. 22	9. 49
18. 23	9. 54
18. 24	9. 55
18. 25	9. 56
18. 26	9. 57
18. 27	9. 58
18. 28	9. 59
18. 29	9. 60
18. 30	9. 61
18. 31	9. 62
18. 32	9. 62
18. 33	9. 64
18. 34	9. 65
18. 35	9. 66
19. 1	9. 68
	9. 75
	9. 93
	11. 15
19. 2	11. 16
19. 3	12. 63
19. 4	12. 66
19. 5	12. 67
19. 6	12. 68
19. 7	12. 69
19. 8	12. 70
19. 9	12. 71
19. 10	12. 73
19. 11	12. 74
19. 12	12. 75
19. 13	12. 76
19. 14	12. 77
19. 15	12. 79
19. 16	12. 80
19. 17	12. 81
19. 18	12. 82
19. 19	12. 83
19. 20	12. 84
19. 21	12. 86
19. 22	12. 88
19. 23	12. 89
19. 24	12. 91
19. 25	12. 92
19. 26	12. 93
19. 27	12. 94
19. 28	12. 95
19. 29	12. 96
19. 30	12. 98
20. 1	12. 99
20. 2	12. 100
20. 3	12. 101

Separate Version Ch. Ver.	Composite Version Ch. Ver.
20. 4	12. 102
20. 5	12. 103
20. 6	12. 104
20. 7	12. 105
20. 8	12. 106
20. 9	12. 107
20. 10	12. 107
20. 11	12. 108
20. 12	12. 108
20. 13	12. 109
20. 14	12. 109
20. 15	12. 110
20. 16	12. 111
20. 17	12. 114
20. 18	12. 116
20. 19	12. 117
20. 20	12. 120
20. 21	12. 121
20. 22	12. 122
20. 23	12. 123
20. 24	12. 124
20. 25	12. 124
20. 26	12. 126
20. 27	12. 126
20. 28	12. 127
20. 29	12. 134
20. 30	12. 135
	12. 137
20. 31	12. 138
20. 32	12. 139
	12. 141
20. 33	12. 141
20. 34	12. 142
21. 1	13. 13
21. 2	13. 14
21. 3	13. 15
21. 4	13. 25
21. 5	13. 25
21. 6	13. 16
21. 7	13. 18
21. 8	13. 20
	13. 22
21. 9	13. 23
21. 10	13. 33
21. 11	13. 33
21. 12	13. 37
21. 13	13. 40
21. 14	13. 42
21. 15	13. 43
21. 16	13. 44
21. 17	13. 53
21. 18	13. 35
21. 19	13. 36
	13. 55
21. 20	13. 55
21. 21	13. 57
21. 22	13. 59
21. 23	13. 61
21. 24	13. 63
21. 25	13. 63
21. 26	13. 65
21. 27	13. 65
21. 28	13. 67
21. 29	13. 67
21. 30	13. 68
21. 31	13. 69
21. 32	13. 71
21. 33	13. 73
21. 34	13. 74
21. 35	13. 74
21. 36	13. 76
21. 37	13. 77
21. 38	13. 78
21. 39	13. 79
21. 40	13. 79
21. 41	13. 80
21. 42	13. 82
21. 43	13. 84
21. 44	13. 83
21. 45	13. 85
21. 46	13. 86
22. 1	13. 87
22. 2	13. 87
22. 3	13. 88
22. 4	13. 89
22. 5	13. 90
22. 6	13. 90
22. 7	13. 91
22. 8	13. 92
22. 9	13. 92
22. 10	13. 93
22. 11	13. 94
22. 12	13. 95
22. 13	13. 96
22. 14	13. 96
22. 15	13. 97
22. 16	13. 97
	13. 99
22. 17	13. 100
22. 18	13. 101
22. 19	13. 101
22. 20	13. 102
22. 21	13. 103
22. 22	13. 104
22. 23	13. 105
22. 24	13. 106
22. 25	13. 107
22. 26	13. 107
22. 27	13. 107
22. 28	13. 108
22. 29	13. 109
22. 30	13. 111
22. 31	13. 112
22. 32	13. 113
22. 33	13. 115
22. 34	13. 116
22. 35	13. 116
22. 36	13. 116
22. 37	13. 117
22. 38	13. 118

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Ch. Ver.	*Ch. Ver.*	*Ch. Ver.*	*Ch. Ver.*	*Ch. Ver.*	*Ch. Ver.*
22. 39	13. 118	23. 32	14. 29	24. 32	14. 82
22. 40	13. 119	23. 33	14. 30	24. 33	14. 83
22. 41	13. 123	23. 34	14. 31	24. 34	14. 55
22. 42	13. 123	23. 35	14. 32	24. 35	14. 86
22. 43	13. 124	23. 36	14. 33	24. 36	14. 84
22. 44	13. 125	23. 37	11. 32	24. 37	14. 87
22. 45	13. 125	23. 38	11. 33	24. 38	14. 87
22. 46	13. 126	23. 39	11. 33	24. 39	14. 88
23. 1	14. 1	24. 1	14. 37		14. 91
23. 2	14. 2	24. 2	14. 39	24. 40	14. 91
23. 3	14. 2	24. 3	14. 40	24. 41	14. 92
23. 4	14. 3	24. 4	14. 56	24. 42	14. 94
23. 5	14. 4	24. 5	14. 57		14. 85
23. 6	14. 5	24. 6	14. 64	24. 43	10. 176
23. 7	14. 5	24. 7	14. 64	24. 44	10. 177
23. 8	14. 7	24. 8	14. 65	24. 45	10. 179
	14. 9	24. 9	14. 67	24. 46	10. 180
23. 9	14. 8		14. 69	24. 47	10. 180
23. 10	14. 9	24. 10	14. 66	24. 48	10. 181
23. 11	14. 10	24. 11	14. 56	24. 49	10. 181
23. 12	14. 10	24. 12	14. 66	24. 50	10. 182
23. 13	14. 11	24. 13	14. 74	24. 51	10. 182
23. 14	14. 6	24. 14	14. 78	25. 1	14. 98
23. 15	14. 13	24. 15	14. 43	25. 2	14. 98
23. 16	14. 14	24. 16	14. 45	25. 3	14. 99
23. 17	14. 15	24. 17	14. 46	25. 4	14. 99
23. 18	14. 16	24. 18	14. 47	25. 5	14. 100
23. 19	14. 17	24. 19	14. 50	25. 6	14. 101
23. 20	14. 18	24. 20	14. 51	25. 7	14. 101
23. 21	14. 19	24. 21	14. 52	25. 8	14. 102
23. 22	14. 20	24. 22	14. 53	25. 9	14. 103
23. 23	14. 21	24. 23	14. 58	25. 10	14. 104
23. 24	14. 22	24. 24	14. 59	25. 11	14. 105
23. 25	14. 23	24. 25	14. 60	25. 12	14. 105
23. 26	14. 24	24. 26	14. 61	25. 13	14. 106
23. 27	14. 25	24. 27	14. 62	25. 14	14. 107
23. 28	14. 26	24. 28	14. 63	25. 15	14. 108
23. 29	14. 27	24. 29	14. 75	25. 16	14. 109
23. 30	14. 28	24. 30	14. 79	25. 17	14. 109
23. 31	14. 28	24. 31	14. 80	25. 18	14. 110

Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.
25. 19	14. 111	26. 13	13. 10	26. 50	16. 43
25. 20	14. 111	26. 14	15. 7	26. 51	16. 44
25. 21	14. 112	26. 15	15. 8	26. 52	16. 45
25. 22	14. 113	26. 16	15. 10	26. 53	16. 46
25. 23	14. 114	26. 17	15. 11	26. 54	16. 47
25. 24	14. 115		15. 13	26. 55	16. 49
25. 25	14. 116	26. 18	15. 14	26. 56	16. 50
25. 26	14. 117	26. 19	15. 17	26. 57	16. 54
25. 27	14. 117	26. 20	15. 18		16. 60
25. 28	14. 118	26. 21	15. 39		16. 66
25. 29	14. 119	26. 22	15. 42	26. 58	16. 61
25. 30	14. 118	26. 23	15. 44		16. 65
25. 31	14. 120	26. 24	15. 41	26. 59	16. 69
25. 32	14. 120	26. 25	15. 48	26. 60	16. 70
25. 33	14. 121	26. 26	15. 54	26. 61	16. 71
25. 34	14. 122	26. 27	15. 56	26. 62	16. 73
25. 35	14. 123	26. 28	15. 57	26. 63	16. 74
25. 36	14. 124	26. 29	15. 59	26. 64	16. 76
25. 37	14. 125	26. 30	15. 167	26. 65	16. 77
25. 38	14. 126		16. 1	26. 66	16. 78
25. 39	14. 126	26. 31	16. 8	26. 67	16. 78
25. 40	14. 127	26. 32	16. 9	26. 68	16. 79
25. 41	14. 128	26. 33	16. 10	26. 69	16. 80
25. 42	14. 129	26. 34	16. 11	26. 70	16. 82
25. 43	14. 129	26. 35	16. 12	26. 71	16. 84
25. 44	14. 130	26. 36	16. 17	26. 72	16. 85
25. 45	14. 131	26. 37	16. 19	26. 73	16. 87
25. 46	14. 132	26. 38	16. 20	26. 74	16. 88
26. 1	15. 1	26. 39	16. 21	26. 75	16. 89
26. 2	15. 3	26. 40	16. 23	27. 1	16. 97
26. 3	15. 4	26. 41	16. 24	27. 2	16. 98
26. 4	15. 5	26. 42	16. 25	27. 3	16. 91
26. 5	15. 6	26. 43	16. 27	27. 4	16. 92
26. 6	13. 1	26. 44	16. 29	27. 5	16. 93
26. 7	13. 3	26. 45	16. 29	27. 6	16. 94
26. 8	13. 5	26. 46	16. 31	27. 7	16. 95
26. 9	13. 6	26. 47	16. 32	27. 8	16. 95
26. 10	13. 8	26. 48	16. 34	27. 9	16. 96
26. 11	13. 9	26. 49	16. 36	27. 10	16. 96
26. 12	13. 10	26. 50	16. 37	27. 11	16. 104

Separate Version Ch.	Ver.	Composite Version Ch.	Ver.
27.	11	16.	108
27.	12	16.	110
27.	13	16.	111
27.	14	16.	112
27.	15	16.	123
27.	16	16.	124
27.	17	16.	119
		16.	127
27.	18	16.	126
27.	19	16.	130
27.	20	16.	128
27.	21	16.	129
27.	22	16.	131
27.	23	16.	133
27.	24	16.	152
27.	25	16.	154
27.	26	16.	155
		16.	135
27.	27	16.	135
27.	28	16.	136
27.	29	16.	136
27.	30	16.	138
27.	31	16.	138
		17.	1
27.	32	17.	3
27.	33	17.	10
27.	34	17.	10
27.	35	17.	12
		17.	17
27.	35	17.	19
27.	36	17.	20
27.	37	17.	14
27.	38	17.	12
27.	39	17.	21
27.	40	17.	21
27.	41	17.	22
27.	42	17.	23
27.	43	17.	24
27.	44	17.	26
27.	45	17.	34
27.	46	17.	35
27.	47	17.	36
27.	48	17.	39
27.	49	17.	37
27.	50	17.	40
27.	51	17.	42
27.	52	17.	42
27.	53	17.	43
27.	54	17.	44
27.	55	17.	47
27.	56	17.	47
27.	57	17.	55
		17.	57
27.	58	17.	58
		17.	60
27.	59	17.	61
27.	60	17.	63
27.	61	17.	65
27.	62	17.	67
27.	63	17.	67
27.	64	17.	68
27.	65	17.	69
27.	66	17.	70
28.	1	17.	71
		17.	73
28.	2	17.	71
28.	3	17.	72
28.	4	17.	72
28.	5	17.	85
28.	6	17.	86
28.	7	17.	88
28.	8	17.	89
28.	9	17.	90
		17.	94
28.	10	17.	95
28.	11	17.	100
28.	12	17.	100
28.	13	17.	101
28.	14	17.	101
28.	15	17.	102
28.	16	17.	134
28.	17	17.	134
28.	18	17.	159
28.	19	17.	166
28.	20	17.	167
		17.	173

ST. MARK

Separate Version Ch.	Ver.	Composite Version Ch.	Ver.
1.	1	Chap.	1.
1.	2	2.	10
1.	3	2.	11
1.	4	2.	8
1.	5	2.	13
1.	6	2.	7
1.	7	2.	32
1.	8	2.	32
1.	8	2.	34
1.	9	2.	36
		2.	49
1.	10	2.	49

Separate Version Ch. Ver.	Composite Version Ch. Ver.
1. 11	2. 51
1. 12	2. 52
1. 13	2. 53
	2. 62
1. 14	3. 66
	4. 50
1. 15	3. 66
1. 16	3. 74
	3. 76
1. 17	3. 86
1. 18	3. 87
1. 19	3. 77
1. 20	3. 88
1. 21	3. 89
1. 22	3. 90
1. 23	3. 91
1. 24	3. 92
1. 25	3. 93
1. 26	3. 94
1. 27	3. 94
1. 28	3. 96
1. 29	3. 97
1. 30	3. 98
1. 31	3. 99
1. 32	3. 101
1. 33	3. 101
1. 34	3. 102
1. 35	3. 104
1. 36	3. 105
1. 37	3. 105
1. 38	3. 107
1. 39	3. 108
1. 40	4. 53
1. 41	4. 54
1. 42	4. 54
1. 43	4. 55
1. 44	4. 55
1. 45	4. 57
2. 1	4. 59
2. 2	4. 60
2. 3	4. 62
2. 4	4. 62
2. 5	4. 64
2. 6	4. 65
2. 7	4. 65
2. 8	4. 66
2. 9	4. 66
2. 10	4. 67
2. 11	4. 68
2. 12	4. 69
2. 13	4. 71
2. 14	4. 72
2. 15	4. 74
2. 16	4. 75
2. 17	4. 76
2. 18	4. 78
2. 19	4. 80
2. 20	4. 81
2. 21	4. 83
2. 22	4. 84
2. 23	4. 86
2. 24	4. 87
2. 25	4. 88
2. 26	4. 89
2. 27	4. 92
2. 28	4. 92
3. 1	4. 95
3. 2	4. 96
3. 3	4. 98
3. 4	4. 99
3. 5	4. 101
3. 6	4. 103
3. 7	4. 104
3. 8	4. 105
3. 9	4. 106
3. 10	4. 107
3. 11	4. 108
3. 12	4. 108
3. 13	4. 112
3. 14	4. 112
3. 15	4. 113
3. 16	4. 114
3. 17	4. 114
3. 18	4. 115
3. 19	4. 116
	6. 67
3. 20	6. 67
3. 21	6. 68
3. 22	6. 71
3. 23	6. 73
3. 24	6. 74
3. 25	6. 75
3. 26	6. 76
3. 27	6. 79
3. 28	6. 85
3. 29	6. 86
3. 30	6. 85
3. 31	6. 101
3. 32	6. 102
3. 33	6. 103
3. 34	6. 103
3. 35	6. 104
4. 1	6. 105
4. 2	6. 106
4. 3	6. 107
4. 4	6. 107
4. 5	6. 108
4. 6	6. 109
4. 7	6. 110
4. 8	6. 110
4. 9	6. 111
4. 10	6. 112
4. 11	6. 113
4. 12	6. 115
	6. 117
4. 13	6. 119
4. 14	6. 120
4. 15	6. 120
4. 16	6. 122
4. 17	6. 122

Separate Version	Composite Version
Ch. Ver.	*Ch. Ver.*
4. 18	6. 124
4. 19	6. 124
4. 20	6. 126
4. 21	6. 129
4. 22	6. 128
4. 23	6. 130
4. 24	6. 130
	12. 157
	5. 87
4. 25	12. 157
4. 26	6. 131
4. 27	6. 132
4. 28	6. 133
4. 29	6. 133
4. 30	6. 147
4. 31	6. 148
4. 32	6. 148
4. 33	6. 157
4. 34	6. 157
4. 35	7. 1
4. 36	7. 2
4. 37	7. 3
4. 38	7. 2
	7. 4
4. 39	7. 5
4. 40	7. 7
4. 41	7. 8
5. 1	7. 9
5. 2	7. 10
5. 3	7. 11
5. 4	7. 13
5. 5	7. 11
5. 6	7. 14
	7. 16
5. 7	7. 17
5. 8	7. 16
5. 9	7. 14
5. 10	7. 18
5. 11	7. 19
5. 12	7. 20

Separate Version	Composite Version
Ch. Ver.	*Ch. Ver.*
5. 13	7. 21
5. 14	7. 22
5. 15	7. 23
5. 16	7. 23
5. 17	7. 24
5. 18	7. 25
5. 19	7. 25
5. 20	7. 27
5. 21	7. 28
5. 22	7. 29
5. 23	7. 30
5. 24	7. 31
5. 25	7. 32
5. 26	7. 33
5. 27	7. 34
5. 28	7. 34
5. 29	7. 35
5. 30	7. 36
5. 31	7. 37
5. 32	7. 39
5. 33	7. 40
5. 34	7. 41
5. 35	7. 42
5. 36	7. 43
5. 37	7. 44
5. 38	7. 44
5. 39	7. 46
5. 40	7. 47
5. 41	7. 48
5. 42	7. 30
	7. 50
5. 43	7. 51
6. 1	3. 109
6. 2	3. 110
	3. 114
	3. 116
6. 3	3. 115
6. 4	3. 118
6. 5	3. 123
6. 6	3. 124

Separate Version	Composite Version
Ch. Ver.	*Ch. Ver.*
6. 6	7. 60
6. 7	7. 63
6. 8	7. 67
6. 9	7. 68
6. 10	7. 70
6. 11	7. 73
6. 12	7. 82
6. 13	7. 82
6. 14	7. 94
	7. 96
6. 15	7. 95
6. 16	7. 97
6. 17	4. 44
6. 18	4. 46
6. 19	4. 47
6. 20	4. 48
6. 21	7. 85
6. 22	7. 86
6. 23	7. 87
6. 24	7. 88
6. 25	7. 89
6. 26	7. 90
6. 27	7. 91
6. 28	7. 91
6. 29	7. 93
6. 30	7. 98
6. 31	7. 99
6. 32	7. 100
6. 33	7. 101
6. 34	7. 102
6. 35	7. 104
6. 36	7. 105
6. 37	7. 106
6. 38	7. 109
6. 39	7. 112
6. 40	7. 113
6. 41	7. 114
6. 42	7. 115
6. 43	7. 117
6. 44	7. 108

Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.
6. 45	7. 118	7. 25	8. 70	8. 25	8. 108
6. 46	7. 120		8. 74	8. 26	8. 109
6. 47	7. 121	7. 26	8. 70	8. 27	8. 110
6. 48	7. 123		8. 74	8. 28	8. 112
	7. 125	7. 27	8. 75	8. 29	8. 113
6. 49	7. 124	7. 28	8. 76	8. 30	8. 117
6. 50	7. 125	7. 29	8. 77	8. 31	8. 118
6. 51	7. 129	7. 30	8. 78		8. 120
	7. 131	7. 31	8. 79	8. 32	8. 118
6. 52	7. 130	7. 32	8. 80		8. 121
6. 53	7. 131	7. 33	8. 81	8. 33	8. 122
6. 54	7. 131	7. 34	8. 82	8. 34	8. 123
6. 55	7. 132	7. 35	8. 83	8. 35	8. 124
6. 56	8. 47	7. 36	8. 83	8. 36	8. 125
7. 1	8. 49	7. 37	8. 84	8. 37	8. 125
7. 2	8. 49	8. 1	8. 87	8. 38	8. 126
7. 3	8. 50	8. 2	8. 88	9. 1	8. 128
7. 4	8. 51	8. 3	8. 89	9. 2	8. 129
7. 5	8. 52	8. 4	8. 90	9. 3	8. 131
7. 6	8. 57	8. 5	8. 91	9. 4	8. 132
7. 7	8. 58	8. 6	8. 92	9. 5	8. 135
7. 8	8. 58	8. 7	8. 93	9. 6	8. 134
7. 9	8. 53	8. 8	8. 93	9. 7	8. 136
7. 10	8. 54	8. 9	8. 87	9. 8	8. 139
7. 11	8. 55		8. 94	9. 9	8. 140
7. 12	8. 56	8. 10	8. 94	9. 10	8. 141
7. 13	8. 56	8. 11	8. 95	9. 11	8. 142
7. 14	8. 59	8. 12	8. 96	9. 12	8. 143
7. 15	8. 59	8. 13	8. 97		8. 145
7. 16	Omitted from R.V.	8. 14	8. 97	9. 13	8. 144
		8. 15	8. 98	9. 14	9. 2
7. 17	8. 60	8. 16	8. 98	9. 15	9. 3
7. 18	8. 64	8. 17	8. 99	9. 16	9. 4
7. 19	8. 64	8. 18	8. 100	9. 17	9. 4
	8. 68	8. 19	8. 101	9. 18	9. 6
7. 20	8. 65	8. 20	8. 102		9. 8
7. 21	8. 66	8. 21	8. 103	9. 19	9. 9
7. 22	8. 66	8. 22	8. 105	9. 20	9. 10
7. 23	8. 67	8. 23	8. 106	9. 21	9. 11
7. 24	8. 69	8. 24	8. 107	9. 22	9. 12

Separate Version Ch. Ver.	Composite Version Ch. Ver.
9. 23	9. 13
9. 24	9. 14
9. 25	9. 15
9. 26	9. 16
9. 27	9. 17
9. 28	9. 19
9. 29	9. 21
9. 30	9. 24
9. 31	9. 26
9. 32	9. 27
9. 33	9. 28
	9. 33
9. 34	9. 34
9. 35	9. 35
9. 36	9. 36
	9. 39
9. 37	9. 39
9. 38	9. 41
9. 39	9. 42
9. 40	9. 42
9. 41	9. 42
9. 42	9. 44
9. 43	5. 35
Omitted from R.V.	
9. 45	5. 35
Omitted from R.V.	
9. 47	5. 33
9. 48	5. 34
9. 49	5. 36
9. 50	5. 15
	9. 67
10. 1	9. 93
	11. 15
	11. 16
10. 2	12. 63
10. 3	12. 64
10. 4	12. 65
10. 5	12. 66
10. 6	12. 66
10. 7	12. 67
10. 8	12. 67
10. 9	12. 68
10. 10	12. 69
10. 11	12. 71
10. 12	12. 72
10. 13	12. 76
10. 14	12. 77
10. 15	12. 78
10. 16	12. 79
10. 17	12. 80
10. 18	12. 81
10. 19	12. 82
10. 20	12. 84
10. 21	12. 85
	12. 87
10. 22	12. 88
10. 23	12. 89
10. 24	12. 90
10. 25	12. 91
10. 26	12. 92
10. 27	12. 93
10. 28	12. 94
10. 29	12. 96
10. 30	12. 96
10. 31	12. 98
10. 32	12. 114
10. 33	12. 116
10. 34	12. 117
10. 35	12. 120
10. 36	12. 121
10. 37	12. 121
10. 38	12. 122
10. 39	12. 122
10. 40	12. 123
10. 41	12. 124
10. 42	12. 124
10. 43	12. 126
10. 44	12. 126
10. 45	12. 127
10. 46	12. 128
10. 46	12. 134
10. 47	12. 136
10. 48	12. 138
10. 49	12. 139
10. 50	12. 140
10. 51	12. 141
10. 52	12. 142
11. 1	13. 13
11. 2	13. 14
11. 3	13. 15
11. 4	13. 16
11. 5	13. 17
11. 6	13. 18
11. 7	13. 18
11. 8	13. 22
11. 9	13. 23
11. 10	13. 24
11. 11	13. 34
11. 12	13. 35
11. 13	13. 35
11. 14	13. 36
11. 15	13. 37
11. 16	13. 41
11. 17	13. 40
11. 18	13. 51
11. 19	13. 54
11. 20	13. 55
11. 21	13. 56
11. 22	13. 57
11. 23	13. 58
11. 24	13. 59
11. 25	13. 60
11. 26	5. 66
11. 27	13. 61
11. 28	13. 62
11. 29	13. 63
11. 30	13. 63
11. 31	13. 64
11. 32	13. 65
11. 33	13. 65

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12.	1	13.	73
12.	2	13.	74
12.	3	13.	74
12.	4	13.	75
12.	5	13.	76
12.	6	13.	77
12.	7	13.	78
12.	8	13.	79
12.	9	13.	79
12.	10	13.	82
12.	11	13.	82
12.	12	13.	85
		13.	104
12.	13	13.	97
12.	14	13.	99
12.	15	13.	100
12.	16	13.	102
12.	17	13.	103
12.	18	13.	105
12.	19	13.	106
12.	20	13.	107
12.	21	13.	107
12.	22	13.	108
12.	23	13.	108
12.	24	13.	109
12.	25	13.	111
12.	26	13.	112
12.	27	13.	114
12.	28	13.	116
12.	29	13.	117
12.	30	13.	117
12.	31	13.	118
12.	32	13.	120
12.	33	13.	121
12.	34	13.	122
		13.	126
12.	35	13.	123
12.	36	13.	124
12.	37	13.	125
12.	38	14.	1
12.	38	14.	5
12.	39	14.	5
12.	40	14.	6
12.	41	14.	34
12.	42	14.	35
12.	43	14.	35
12.	44	14.	36
13.	1	14.	37
13.	2	14.	39
13.	3	14.	40
13.	4	14.	41
13.	5	14.	56
13.	6	14.	57
13.	7	14.	64
13.	8	14.	64
13.	9	14.	67
		14.	71
13.	10	14.	78
13.	11	14.	72
13.	12	14.	70
13.	13	14.	67
		14.	74
13.	14	14.	43
		14.	45
13.	15	14.	46
13.	16	14.	47
13.	17	14.	50
13.	18	14.	51
13.	19	14.	52
13.	20	14.	53
13.	21	14.	58
13.	22	14.	59
13.	23	14.	60
13.	24	14.	75
13.	25	14.	75
13.	26	14.	79
13.	27	14.	80
13.	28	14.	82
13.	29	14.	83
13.	30	14.	55
13.	31	14.	86
13.	32	14.	84
13.	33	14.	85
13.	34	14.	93
13.	35	14.	94
13.	36	14.	97
13.	37	14.	97
14.	1	15.	3
		15.	5
14.	2	15.	6
14.	3	13.	2
		13.	4
14.	4	13.	5
14.	5	13.	6
14.	6	13.	8
14.	7	13.	9
14.	8	13.	10
14.	9	13.	10
14.	10	15.	7
14.	11	15.	9
14.	12	15.	11
14.	13	15.	14
14.	14	15.	14
		15.	16
14.	15	15.	16
14.	16	15.	17
14.	17	15.	18
14.	18	15.	39
14.	19	15.	42
14.	20	15.	44
14.	21	15.	41
14.	22	15.	54
14.	23	15.	56
		15.	58
14.	24	15.	57
14.	25	15.	59
14.	26	15.	167
		16.	1
14.	27	16.	8
14.	28	16.	9

Separate Version	Composite Version
Ch. Ver.	*Ch. Ver.*
14. 29	16. 10
14. 30	16. 11
14. 31	16. 12
14. 32	16. 17
14. 33	16. 19
14. 34	16. 20
14. 35	16. 21
14. 36	16. 22
14. 37	16. 23
14. 38	16. 24
14. 39	16. 25
14. 40	16. 27
14. 41	16. 29
	16. 31
14. 42	16. 31
14. 43	16. 32
	16. 34
14. 44	16. 34
14. 45	16. 36
14. 46	16. 43
14. 47	16. 44
14. 48	16. 49
14. 49	16. 50
14. 50	16. 52
14. 51	16. 53
14. 52	16. 53
14. 53	16. 54
	16. 60
	16. 66
14. 54	16. 61
	16. 65
14. 55	16. 69
14. 56	16. 70
14. 57	16. 71
14. 58	16. 72
14. 59	16. 72
14. 60	16. 73
14. 61	16. 74
14. 62	16. 76
14. 63	16. 77
14. 64	16. 77
14. 65	16. 78
14. 66	16. 80
14. 67	16. 81
14. 68	16. 82
	16. 84
14. 69	16. 83
14. 70	16. 85
	16. 87
14. 71	16. 88
14. 72	16. 89
15. 1	16. 97
15. 2	16. 104
	16. 108
15. 3	16. 110
15. 4	16. 111
15. 5	16. 112
15. 6	16. 123
15. 7	16. 124
15. 8	16. 123
15. 9	16. 127
15. 10	16. 126
15. 11	16. 128
15. 12	16. 131
15. 13	16. 132
15. 14	16. 133
15. 15	16. 135
	16. 155
15. 16	16. 135
15. 17	16. 136
15. 18	16. 137
15. 19	16. 138
15. 20	16. 138
	17. 1
15. 21	17. 3
15. 22	17. 10
15. 23	17. 11
15. 24	17. 17
15. 25	17. 10
15. 26	17. 14
15. 27	17. 12
15. 28	Omitted from R.V.
15. 29	17. 21
15. 30	17. 21
15. 31	17. 22
15. 32	17. 23
	17. 26
15. 33	17. 34
15. 34	17. 35
15. 35	17. 36
15. 36	17. 37
	17. 39
15. 37	17. 40
15. 38	17. 42
15. 39	17. 44
15. 40	17. 47
15. 41	17. 47
15. 42	17. 55
15. 43	17. 55
15. 44	17. 59
15. 45	17. 60
15. 46	17. 61
	17. 64
15. 47	17. 65
16. 1	17. 73
16. 2	17. 73
16. 3	17. 74
16. 4	17. 74
16. 5	17. 82
16. 6	17. 85
	17. 87
16. 7	17. 88
16. 8	17. 89
	17. 97
16. 9	17. 31
	17. 93
16. 10	17. 97
16. 11	17. 99
16. 12	17. 104

Separate Version Ch. Ver.	Composite Version Ch. Ver.
16. 13	17. 118
16. 14	17. 118
	17. 122
16. 15	17. 166
16. 16	17. 168
16. 17	17. 169
16. 18	17. 169
16. 19	17. 174
16. 19	17. 177
16. 20	17. 180

ST. LUKE

Separate Version Ch. Ver.	Composite Version Ch. Ver.
1. 1	Preface
1. 2	Preface
1. 3	Preface
1. 4	Preface
1. 5	1. 1
1. 6	1. 3
1. 7	1. 4
1. 8	1. 5
1. 9	1. 5
1. 10	1. 6
1. 11	1. 7
1. 12	1. 7
1. 13	1. 8
1. 14	1. 9
1. 15	1. 9
1. 16	1. 10
1. 17	1. 11
1. 18	1. 13
1. 19	1. 14
1. 20	1. 15
1. 21	1. 16
1. 22	1. 17
1. 23	1. 18
1. 24	1. 19
1. 25	1. 20
1. 26	1. 21
1. 27	1. 22
1. 28	1. 22
1. 29	1. 24
1. 30	1. 25
1. 31	1. 26
1. 32	1. 26
1. 33	1. 28
1. 34	1. 29
1. 35	1. 30
1. 36	1. 31
1. 37	1. 31
1. 38	1. 32
1. 39	1. 33
1. 40	1. 33
1. 41	1. 34
1. 42	1. 35
1. 43	1. 35
1. 44	1. 36
1. 45	1. 36
1. 46	1. 37
1. 47	1. 37
1. 48	1. 38
1. 49	1. 39
1. 50	1. 40
1. 51	1. 41
1. 52	1. 42
1. 53	1. 43
1. 54	1. 44
1. 55	1. 44
1. 56	1. 45
1. 57	1. 52
1. 58	1. 52
1. 59	1. 53
1. 60	1. 54
1. 61	1. 55
1. 62	1. 55
1. 63	1. 56
1. 64	1. 57
1. 65	1. 58
1. 66	1. 59
1. 67	1. 60
1. 68	1. 61
1. 69	1. 62
1. 70	1. 62
1. 71	1. 63
1. 72	1. 64
1. 73	1. 64
1. 74	1. 65
1. 75	1. 65
1. 76	1. 66
1. 77	1. 67
1. 78	1. 67
1. 79	1. 68
1. 80	1. 70
2. 1	1. 71
2. 2	1. 71
2. 3	1. 72
2. 4	1. 72
2. 5	1. 72
2. 6	1. 73
2. 7	1. 74

Separate Version	Composite Version
Ch. Ver.	*Ch. Ver.*
2. 8	1. 76
2. 9	1. 77
2. 10	1. 77
2. 11	1. 79
2. 12	1. 80
2. 13	1. 81
2. 14	1. 81
2. 15	1. 82
2. 16	1. 83
2. 17	1. 84
2. 18	1. 84
2. 19	1. 86
2. 20	1. 85
2. 21	1. 97
2. 22	1. 98
2. 23	1. 98
2. 24	1. 99
2. 25	1. 100
2. 26	1. 101
2. 27	1. 102
2. 28	1. 102
2. 29	1. 103
2. 30	1. 103
2. 31	1. 104
2. 32	1. 104
2. 33	1. 110
2. 34	1. 105
2. 35	1. 106
2. 36	1. 107
2. 37	1. 108
2. 38	1. 107
	1. 109
2. 39	1. 129
2. 40	1. 130
2. 41	1. 131
2. 42	1. 132
2. 43	1. 133
2. 44	1. 134
2. 45	1. 135
2. 46	1. 136
2. 47	1. 136
2. 48	1. 137
2. 49	1. 138
2. 50	1. 139
2. 51	1. 139
2. 52	1. 140
3. 1	2. 2
3. 2	2. 1
	2. 3
3. 3	2. 6
	2. 8
3. 4	2. 11
3. 5	2. 12
3. 6	2. 12
3. 7	2. 15
3. 8	2. 16
3. 9	2. 18
3. 10	2. 19
3. 11	2. 20
3. 12	2. 21
3. 13	2. 22
3. 14	2. 23
3. 15	2. 24
3. 16	2. 32
	2. 34
3. 17	2. 35
3. 18	2. 23
3. 19	4. 45
3. 20	4. 49
3. 21	2. 49
3. 22	2. 49
3. 23	2. 36
	1. 92
3. 24	1. 93
3. 25	1. 93
3. 26	1. 93
3. 27	1. 93
3. 28	1. 93
3. 29	1. 93
3. 30	1. 93
3. 31	1. 93
3. 32	1. 94
3. 33	1. 94
3. 34	1. 94
3. 35	1. 95
3. 36	1. 95
3. 37	1. 95
3. 38	1. 95
4. 1	2. 52
4. 2	2. 53
4. 3	2. 54
4. 4	2. 55
4. 5	2. 59
4. 6	2. 60
4. 7	2. 60
4. 8	2. 61
4. 9	2. 56
4. 10	2. 57
4. 11	2. 57
4. 12	2. 58
4. 13	2. 62
4. 14	3. 55
	3. 68
4. 15	3. 68
4. 16	3. 109
4. 17	3. 110
4. 18	3. 111
4. 19	3. 112
4. 20	3. 113
4. 21	3. 114
4. 22	3. 114
4. 23	3. 117
4. 24	3. 118
4. 25	3. 119
4. 26	3. 119
4. 27	3. 120
4. 28	3. 121
4. 29	3. 121
4. 30	3. 122
4. 31	3. 69

Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.
4. 31	3. 89	5. 23	4. 66	6. 22	5. 10
4. 32	3. 90	5. 24	4. 67	6. 23	5. 10
4. 33	3. 91	5. 25	4. 69	6. 24	5. 11
4. 34	3. 92	5. 26	4. 70	6. 25	5. 12
4. 35	3. 93	5. 27	4. 71	6. 26	5. 14
4. 36	3. 94	5. 28	4. 73	6. 27	5. 47
4. 37	3. 96	5. 29	4. 74	6. 28	5. 47
4. 38	3. 97	5. 30	4. 75	6. 29	5. 43
4. 39	3. 99	5. 31	4. 76	6. 30	5. 45
4. 40	3. 101	5. 32	4. 77	6. 31	5. 88
4. 41	3. 102	5. 33	4. 78	6. 32	5. 48
4. 42	3. 104	5. 34	4. 80	6. 33	5. 49
	3. 106	5. 35	4. 81	6. 34	5. 49
4. 43	3. 107	5. 36	4. 82	6. 35	5. 51
4. 44	3. 108	5. 37	4. 84	6. 36	5. 88
5. 1	3. 74	5. 38	4. 84	6. 37	5. 84
	3. 78	5. 39	4. 85	6. 38	5. 86
5. 2	3. 75	6. 1	4. 86	6. 39	5. 89
5. 3	3. 78	6. 2	4. 87	6. 40	5. 89
5. 4	3. 80	6. 3	4. 88	6. 41	5. 90
5. 5	3. 81	6. 4	4. 89	6. 42	5. 91
5. 6	3. 82	6. 5	4. 92	6. 43	5. 98
5. 7	3. 83	6. 6	4. 95	6. 44	5. 97
5. 8	3. 84	6. 7	4. 96	6. 45	5. 99
5. 9	3. 84	6. 8	4. 98	6. 46	5. 102
5. 10	3. 86	6. 9	4. 99	6. 47	5. 104
	3. 88	6. 10	4. 101	6. 48	5. 104
5. 11	3. 87	6. 11	4. 103	6. 49	5. 106
5. 12	4. 53	6. 12	4. 112	7. 1	5. 108
5. 13	4. 54	6. 13	4. 112		6. 1
5. 14	4. 55	6. 14	4. 114	7. 2	6. 1
5. 15	4. 57	6. 15	4. 115	7. 3	6. 2
5. 16	4. 58	6. 16	4. 116	7. 4	6. 2
5. 17	4. 59	6. 17	4. 105	7. 5	6. 3
	4. 61		4. 117	7. 6	6. 4
5. 18	4. 62		5. 1		6. 7
5. 19	4. 62	6. 18	4. 108	7. 7	6. 8
5. 20	4. 64	6. 19	4. 107	7. 8	6. 8
5. 21	4. 65	6. 20	5. 1	7. 9	6. 10
5. 22	4. 66	6. 21	5. 4	7. 10	6. 15

Separate Version	Composite Version	Separate Version	Composite Version	Separate Version	Composite Version
Ch. Ver.	*Ch. Ver.*	*Ch. Ver.*	*Ch. Ver*	*Ch. Ver.*	*Ch. Ver.*
7. 11	6. 16	8. 1	6. 64	8. 37	7. 24
7. 12	6. 16	8. 2	6. 65	8. 38	7. 25
7. 13	6. 17	8. 3	6. 66	8. 39	7. 26
7. 14	6. 18	8. 4	6. 105	8. 40	7. 28
7. 15	6. 20	8. 5	6. 106	8. 41	7. 29
7. 16	6. 21	8. 6	6. 109	8. 42	7. 30
7. 17	6. 23	8. 7	6. 110	8. 43	7. 32
7. 18	6. 24	8. 8	6. 111	8. 44	7. 35
7. 19	6. 25	8. 9	6. 112	8. 45	7. 36
7. 20	6. 25	8. 10	6. 113	8. 46	7. 38
7. 21	6. 27		6. 115	8. 47	7. 40
7. 22	6. 28	8. 11	6. 119	8. 48	7. 41
7. 23	6. 29	8. 12	6. 120	8. 49	7. 42
7. 24	6. 30	8. 13	6. 122	8. 50	7. 43
7. 25	6. 31	8. 14	6. 124	8. 51	7. 44
7. 26	6. 32	8. 15	6. 126		7. 47
7. 27	6. 32	8. 16	6. 129	8. 52	7. 45
7. 28	6. 34	8. 17	6. 128	8. 53	7. 47
7. 29	6. 38	8. 18	6. 130	8. 54	7. 47
7. 30	6. 39		12. 157	8. 55	7. 49
7. 31	6. 40	8. 19	6. 101	8. 56	7. 51
7. 32	6. 40	8. 20	6. 102	9. 1	7. 63
7. 33	6. 42	8. 21	6. 104	9. 2	7. 63
7. 34	6. 43	8. 22	7. 1	9. 3	7. 67
7. 35	6. 43	8. 23	7. 2	9. 4	7. 70
7. 36	6. 49	8. 24	7. 4	9. 5	7. 73
7. 37	6. 50		7. 6	9. 6	7. 82
7. 38	6. 50	8. 25	7. 7	9. 7	7. 83
7. 39	6. 52	8. 26	7. 9		7. 95
7. 40	6. 53	8. 27	7. 10	9. 8	7. 95
7. 41	6. 54	8. 28	7. 16	9. 9	7. 96
7. 42	6. 55	8. 29	7. 16	9. 10	7. 98
7. 43	6. 56		7. 13		7. 100
7. 44	6. 57	8. 30	7. 15	9. 11	7. 101
7. 45	6. 58	8. 31	7. 18	9. 12	7. 104
7. 46	6. 59	8. 32	7. 19	9. 13	7. 106
7. 47	6. 60	8. 33	7. 21		7. 110
7. 48	6. 61	8. 34	7. 22	9. 14	7. 108
7. 49	6. 62	8. 35	7. 22		7. 112
7. 50	6. 63	8. 36	7. 23	9. 15	7. 113

Separate Version Ch. Ver.	Composite Version Ch. Ver.
9. 16	7. 114
9. 17	7. 115
	7. 117
9. 18	8. 110
9. 19	8. 112
9. 20	8. 113
9. 21	8. 117
9. 22	8. 119
9. 23	8. 123
9. 24	8. 124
9. 25	8. 125
9. 26	8. 126
9. 27	8. 128
9. 28	8. 129
9. 29	8. 130
9. 30	8. 132
9. 31	8. 132
9. 32	8. 133
9. 33	8. 135
9. 34	8. 136
9. 35	8. 137
9. 36	8. 139
	8. 141
9. 37	9. 1
9. 38	9. 4
9. 39	9. 6
9. 40	9. 8
9. 41	9. 9
9. 42	9. 10
	9. 15
	9. 18
9. 43	9. 18
	9. 24
9. 44	9. 26
9. 45	9. 27
9. 46	9. 34
9. 47	9. 35
9. 48	9. 39
9. 49	9. 41

Separate Version Ch. Ver.	Composite Version Ch. Ver.
9. 50	9. 42
9. 51	9. 75
9. 52	9. 83
9. 53	9. 84
9. 54	9. 84
Part omitted from R.V.	
9. 55	9. 86
Part omitted from R.V.	
9. 56	9. 86
Part omitted from R.V.	
9. 57	9. 87
9. 58	9. 88
9. 59	9. 89
9. 60	9. 90
9. 61	9. 91
9. 62	9. 92
10. 1	10. 101
10. 2	10. 102
10. 3	10. 103
10. 4	10. 104
10. 5	10. 105
10. 6	10. 106
10. 7	10. 107
10. 8	10. 108
10. 9	10. 108
10. 10	10. 109
10. 11	10. 110
10. 12	10. 111
10. 13	6. 45
10. 14	6. 46
10. 15	6. 46
10. 16	10. 112
10. 17	10. 113
10. 18	10. 114
10. 19	10. 115
10. 20	10. 116
10. 21	10. 117

Separate Version Ch. Ver.	Composite Version Ch. Ver.
10. 22	10. 119
10. 23	10. 123
10. 24	10. 124
10. 25	10. 125
10. 26	10. 126
10. 27	10. 127
10. 28	10. 128
10. 29	10. 129
10. 30	10. 130
10. 31	10. 131
10. 32	10. 131
10. 33	10. 132
10. 34	10. 132
10. 35	10. 134
10. 36	10. 135
10. 37	10. 136
10. 38	9. 93
10. 39	9. 94
10. 40	9. 94
10. 41	9. 96
10. 42	9. 96
11. 1	10. 137
11. 2	10. 139
11. 3	10. 140
11. 4	10. 140
11. 5	10. 141
11. 6	10. 141
11. 7	10. 142
11. 8	10. 143
11. 9	10. 144
11. 10	10. 145
11. 11	10. 146
11. 12	10. 146
11. 13	10. 147
11. 14	6. 69
11. 15	6. 71
11. 16	6. 93
11. 17	6. 73
	6. 75
11. 18	6. 76

Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.
11. 19	**6.** 77	**12.** 3	**10.** 157	**12.** 43	**10.** 180
11. 20	**6.** 78	**12.** 4	**10.** 160	**12.** 44	**10.** 180
11. 21	**6.** 79	**12.** 5	**10.** 161	**12.** 45	**10.** 181
11. 22	**6.** 80	**12.** 6	**10.** 162	**12.** 46	**10.** 182
11. 23	**6.** 81	**12.** 7	**10.** 162	**12.** 47	**10.** 184
11. 24	**6.** 82	**12.** 8	**10.** 158	**12.** 48	**10.** 184
11. 25	**6.** 83	**12.** 9	**10.** 159	**12.** 49	**10.** 186
11. 26	**6.** 84	**12.** 10	**6.** 85	**12.** 50	**10.** 187
11. 27	**6.** 99	**12.** 11	**14.** 72	**12.** 51	**10.** 188
11. 28	**6.** 100	**12.** 12	**14.** 73	**12.** 52	**10.** 188
11. 29	**6.** 92	**12.** 13	**10.** 164	**12.** 53	**10.** 190
	6. 94	**12.** 14	**10.** 165	**12.** 54	**10.** 194
11. 30	**6.** 96	**12.** 15	**10.** 166	**12.** 55	**10.** 195
11. 31	**6.** 98	**12.** 16	**10.** 167	**12.** 56	**10.** 196
11. 32	**6.** 97	**12.** 17	**10.** 168	**12.** 57	**10.** 197
11. 33	**5.** 18	**12.** 18	**10.** 169	**12.** 58	**10.** 198
11. 34	**5.** 21	**12.** 19	**10.** 170	**12.** 59	**10.** 199
11. 35	**5.** 22	**12.** 20	**10.** 171	**13.** 1	**10.** 200
11. 36	**5.** 23	**12.** 21	**10.** 172	**13.** 2	**10.** 201
11. 37	**10.** 148	**12.** 22	**5.** 75	**13.** 3	**10.** 202
11. 38	**10.** 148	**12.** 23	**5.** 76	**13.** 4	**10.** 203
11. 39	**10.** 149	**12.** 24	**5.** 76	**13.** 5	**10.** 204
11. 40	**10.** 150	**12.** 25	**5.** 77	**13.** 6	**10.** 205
11. 41	**10.** 151	**12.** 26	**5.** 77	**13.** 7	**10.** 206
11. 42	**14.** 21	**12.** 27	**5.** 78	**13.** 8	**10.** 207
11. 43	**14.** 5	**12.** 28	**5.** 79	**13.** 9	**10.** 207
11. 44	**10.** 150	**12.** 29	**5.** 80	**13.** 10	**10.** 208
11. 45	**10.** 152	**12.** 30	**5.** 80	**13.** 11	**10.** 208
11. 46	**10.** 153	**12.** 31	**5.** 81	**13.** 12	**10.** 209
	14. 3	**12.** 32	**5.** 82	**13.** 13	**10.** 210
11. 47	**14.** 27	**12.** 33	**5.** 72	**13.** 14	**10.** 211
11. 48	**14.** 27	**12.** 34	**5.** 73	**13.** 15	**10.** 212
11. 49	**14.** 31	**12.** 35	**10.** 173	**13.** 16	**10.** 213
11. 50	**14.** 32	**12.** 36	**10.** 173	**13.** 17	**10.** 214
11. 51	**14.** 32	**12.** 37	**10.** 174	**13.** 18	**6.** 147
11. 52	**10.** 153	**12.** 38	**10.** 174	**13.** 19	**6.** 148
11. 53	**10.** 154	**12.** 39	**10.** 176	**13.** 20	**6.** 149
11. 54	**10.** 154	**12.** 40	**10.** 177	**13.** 21	**6.** 149
12. 1	**10.** 155	**12.** 41	**10.** 178	**13.** 22	**11.** 18
12. 2	**10.** 156	**12.** 42	**10.** 179	**13.** 23	**11.** 19

Separate Version Ch. Ver.	Composite Version Ch. Ver.
13. 24	11. 20
13. 25	11. 21
13. 26	11. 22
13. 27	11. 23
13. 28	11. 24
13. 29	11. 25
13. 30	11. 26
13. 31	11. 29
13. 32	11. 30
13. 33	11. 31
13. 34	11. 32
13. 35	11. 33
14. 1	11. 34
14. 2	11. 34
14. 3	11. 36
14. 4	11. 37
14. 5	11. 37
14. 6	11. 38
14. 7	11. 39
14. 8	11. 40
14. 9	11. 41
14. 10	11. 42
14. 11	11. 43
14. 12	11. 44
14. 13	11. 45
14. 14	11. 46
14. 15	11. 47
14. 16	11. 47
14. 17	11. 48
14. 18	11. 48
14. 19	11. 50
14. 20	11. 51
14. 21	11. 52
14. 22	11. 53
14. 23	11. 54
14. 24	11. 55
14. 25	11. 56
14. 26	11. 57
14. 27	11. 58
14. 28	11. 59
14. 29	11. 60
14. 30	11. 61
14. 31	11. 62
14. 32	11. 63
14. 33	11. 64
14. 34	5. 15
14. 35	5. 16
	11. 64
15. 1	11. 65
15. 2	11. 66
15. 3	11. 67
15. 4	11. 67
15. 5	11. 68
15. 6	11. 68
15. 7	11. 71
15. 8	11. 72
15. 9	11. 73
15. 10	11. 74
15. 11	11. 75
15. 12	11. 75
15. 13	11. 76
15. 14	11. 77
15. 15	11. 78
15. 16	11. 78
15. 17	11. 79
15. 18	11. 80
15. 19	11. 80
15. 20	11. 81
15. 21	11. 82
15. 22	11. 83
15. 23	11. 84
15. 24	11. 85
15. 25	11. 86
15. 26	11. 86
15. 27	11. 87
15. 28	11. 88
15. 29	11. 89
15. 30	11. 90
15. 31	11. 91
15. 32	11. 92
16. 1	11. 93
16. 2	11. 93
16. 3	11. 95
16. 4	11. 96
16. 5	11. 97
16. 6	11. 98
16. 7	11. 99
16. 8	11. 100
16. 9	11. 101
16. 10	11. 102
16. 11	11. 103
16. 12	11. 104
16. 13	5. 74
16. 14	11. 105
16. 15	11. 106
16. 16	6. 35
16. 17	5. 25
16. 18	12. 71
16. 19	11. 107
16. 20	11. 108
16. 21	11. 109
16. 22	11. 110
16. 23	11. 111
16. 24	11. 112
16. 25	11. 113
16. 26	11. 114
16. 27	11. 115
16. 28	11. 115
16. 29	11. 116
16. 30	11. 117
16. 31	11. 118
17. 1	9. 33
	9. 46
17. 2	9. 44
17. 3	9. 45
	9. 49
17. 4	9. 50
17. 5	12. 46
17. 6	12. 47
17. 7	12. 48

Separate Version		Composite Version	
Ch.	*Ver.*	*Ch.*	*Ver.*
17.	8	12.	49
17.	9	12.	49
17.	10	12.	50
17.	11	9.	77
17.	12	9.	77
17.	13	9.	78
17.	14	9.	78
17.	15	9.	79
17.	16	9.	80
17.	17	9.	81
17.	18	9.	81
17.	19	9.	82
17.	20	11.	27
17.	21	11.	28
17.	22	4.	81
17.	23	14.	58
		14.	61
17.	24	14.	62
17.	25	14.	42
17.	26	14.	87
17.	27	14.	87
17.	28	14.	89
17.	29	14.	90
17.	30	14.	91
17.	31	14.	46
17.	32	14.	47
17.	33	14.	48
17.	34	14.	91
17.	35	14.	92
17.	36	Omitted from R.V.	
17.	37	14.	63
18.	1	12.	51
18.	2	12.	52
18.	3	12.	53
18.	4	12.	54
18.	5	12.	54
18.	6	12.	55
18.	7	12.	55
18.	8	12.	56
18.	9	12.	57
18.	10	12.	58
18.	11	12.	59
18.	12	12.	60
18.	13	12.	61
18.	14	12.	62
18.	15	12.	76
18.	16	12.	77
18.	17	12.	78
18.	18	12.	80
18.	19	12.	81
18.	20	12.	82
18.	21	12.	84
18.	22	12.	86
18.	23	12.	88
18.	24	12.	89
18.	25	12.	91
18.	26	12.	92
18.	27	12.	93
18.	28	12.	94
18.	29	12.	96
18.	30	12.	96
18.	31	12.	115
18.	32	12.	117
18.	33	12.	118
18.	34	12.	119
18.	35	12.	134
18.	36	12.	136
18.	37	12.	136
18.	38	12.	137
18.	39	12.	138
18.	40	12.	139
18.	41	12.	141
18.	42	12.	142
18.	43	12.	143
19.	1	12.	128
19.	2	12.	128
19.	3	12.	128
19.	4	12.	129
19.	5	12.	130
19.	6	12.	131
19.	7	12.	131
19.	8	12.	132
19.	9	12.	133
19.	10	12.	133
19.	11	12.	144
19.	12	12.	145
19.	13	12.	146
19.	14	12.	158
19.	15	12.	147
19.	16	12.	148
19.	17	12.	149
19.	18	12.	150
19.	19	12.	150
19.	20	12.	151
19.	21	12.	152
19.	22	12.	153
19.	23	12.	154
19.	24	12.	155
19.	25	12.	156
19.	26	12.	157
19.	27	12.	159
19.	28	12.	160
19.	29	13.	13
19.	30	13.	14
19.	31	13.	15
19.	32	13.	16
19.	33	13.	17
19.	34	13.	18
19.	35	13.	18
19.	36	13.	22
19.	37	13.	21
		13.	23
19.	38	13.	23
19.	39	13.	26
19.	40	13.	27
19.	41	13.	29
19.	42	13.	30
19.	43	13.	31
19.	44	13.	32

Separate Version Ch. Ver.	Composite Version Ch. Ver.
19. 45	13. 37
19. 46	13. 40
19. 47	13. 54
	13. 51
19. 48	13. 52
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20. 7	13. 65
20. 8	13. 66
20. 9	13. 73
20. 10	13. 74
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20. 12	13. 76
20. 13	13. 77
20. 14	13. 78
20. 15	13. 79
20. 16	13. 80
20. 17	13. 82
20. 18	13. 83
20. 19	13. 85
20. 20	13. 97
20. 21	13. 99
20. 22	13. 100
20. 23	13. 101
20. 24	13. 101
20. 25	13. 103
20. 26	13. 104
20. 27	13. 105
20. 28	13. 106
20. 29	13. 107
20. 30	13. 107
20. 31	13. 108
20. 32	13. 108
20. 33	13. 108
20. 34	13. 110
20. 35	13. 110
20. 36	13. 111
20. 37	13. 112
20. 38	13. 114
20. 39	13. 115
20. 40	13. 126
20. 41	13. 123
20. 42	13. 124
20. 43	13. 125
20. 44	13. 125
20. 45	14. 1
20. 46	14. 1
	14. 5
20. 47	14. 6
21. 1	14. 34
21. 2	14. 35
21. 3	14. 35
21. 4	14. 36
21. 5	14. 37
21. 6	14. 39
21. 7	14. 40
21. 8	14. 56
21. 9	14. 64
21. 10	14. 64
21. 11	14. 64
	14. 75
21. 12	14. 68
21. 13	14. 71
21. 14	14. 72
21. 15	14. 72
21. 16	14. 70
21. 17	14. 67
21. 18	14. 73
21. 19	14. 74
21. 20	14. 44
21. 21	14. 45
21. 22	14. 49
21. 23	14. 50
21. 24	14. 54
21. 25	14. 75
21. 26	14. 77
21. 27	14. 79
21. 28	14. 81
21. 29	14. 82
21. 30	14. 82
21. 31	14. 83
21. 32	14. 55
21. 33	14. 86
21. 34	14. 95
21. 35	14. 96
21. 36	14. 96
21. 37	13. 54
21. 38	13. 54
22. 1	15. 3
22. 2	15. 5
22. 3	15. 7
22. 4	15. 7
22. 5	15. 9
22. 6	15. 10
22. 7	15. 11
22. 8	15. 11
22. 9	15. 13
22. 10	15. 14
22. 11	15. 15
22. 12	15. 16
22. 13	15. 17
22. 14	15. 18
22. 15	15. 53
22. 16	15. 53
22. 17	15. 56
22. 18	15. 59
22. 19	15. 54
22. 20	15. 56
22. 21	15. 40
22. 22	15. 41
22. 23	15. 42
22. 24	15. 18
22. 25	15. 31
22. 26	15. 32
22. 27	15. 33
22. 28	15. 35

Separate Version Ch. Ver.	Composite Version Ch. Ver.
22. 29	15. 35
22. 30	15. 36
22. 31	16. 6
22. 32	16. 7
22. 33	16. 10
22. 34	16. 11
22. 35	16. 13
22. 36	16. 13
22. 37	16. 15
22. 38	16. 16
22. 39	15. 167
	16. 1
22. 40	16. 17
	16. 24
22. 41	16. 21
22. 42	16. 22
22. 43	16. 26
22. 44	16. 26
22. 45	16. 27
22. 46	16. 28
22. 47	16. 32
	16. 36
22. 48	16. 37
22. 49	16. 43
22. 50	16. 44
22. 51	16. 44
22. 52	16. 49
22. 53	16. 50
22. 54	16. 54
	16. 61
22. 55	16. 64
22. 56	16. 81
22. 57	16. 82
22. 58	16. 83
22. 59	16. 86
22. 60	16. 88
22. 61	16. 89
22. 62	16. 90
22. 63	16. 78
22. 64	16. 79
22. 65	16. 79
22. 66	16. 66
22. 67	16. 67
22. 68	16. 68
22. 69	16. 76
22. 70	16. 75
22. 71	16. 77
23. 1	16. 97
23. 2	16. 103
23. 3	16. 104
	16. 108
23. 4	16. 110
23. 5	16. 112
23. 6	16. 114
23. 7	16. 114
23. 8	16. 115
23. 9	16. 116
23. 10	16. 116
23. 11	16. 117
23. 12	16. 118
23. 13	16. 119
23. 14	16. 120
23. 15	16. 121
23. 16	16. 121
23. 17	Omit. R.V.
23. 18	16. 122
23. 19	16. 124
23. 20	16. 131
23. 21	16. 132
23. 22	16. 133
23. 23	16. 134
	16. 155
23. 24	16. 155
23. 25	16. 155
23. 26	17. 3
23. 27	17. 5
23. 28	17. 5
23. 29	17. 7
23. 30	17. 8
23. 31	17. 9
23. 32	17. 2
23. 33	17. 10
	17. 12
23. 34	17. 13
	17. 17
23. 35	17. 20
	17. 22
23. 36	17. 25
23. 37	17. 25
23. 38	17. 14
23. 39	17. 26
23. 40	17. 27
23. 41	17. 28
23. 42	17. 29
23. 43	17. 30
23. 44	17. 34
23. 45	17. 34
	17. 42
23. 46	17. 40
23. 47	17. 44
23. 48	17. 46
23. 49	17. 47
23. 50	17. 55
23. 51	17. 56
23. 52	17. 58
23. 53	17. 61
23. 54	17. 64
23. 55	17. 65
23. 56	17. 66
24. 1	17. 73
24. 2	17. 75
24. 3	17. 82
	17. 75
24. 4	17. 83
24. 5	17. 83
	17. 86
24. 6	17. 86
24. 7	17. 87
24. 8	17. 98
24. 9	17. 98

Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.
24. 10	17. 97	24. 24	17. 111	24. 40	17. 124
24. 11	17. 99	24. 25	17. 112	24. 41	17. 124
24. 12	17. 77	24. 26	17. 112	24. 42	17. 125
	17. 79	24. 27	17. 113	24. 43	17. 125
	17. 81	24. 28	17. 114	24. 44	17. 162
24. 13	17. 103	24. 29	17. 114	24. 45	17. 163
24. 14	17. 103	24. 30	17. 116	24. 46	17. 164
24. 15	17. 104	24. 31	17. 116	24. 47	17. 165
24. 16	17. 104	24. 32	17. 117	24. 48	17. 166
24. 17	17. 105	24. 33	17. 118	24. 49	17. 170
24. 18	17. 106	24. 34	17. 119	24. 50	17. 174
24. 19	17. 107	24. 35	17. 120	24. 51	17. 175
24. 20	17. 108	24. 36	17. 121	24. 52	17. 178
24. 21	17. 109	24. 37	17. 122	24. 53	17. 179
24. 22	17. 109	24. 38	17. 123		
24. 23	17. 111	24. 39	17. 123		

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Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.
1. 1	1. 88	1. 18	2. 40	1. 35	2. 69
1. 2	1. 88	1. 19	2. 25	1. 36	2. 69
1. 3	1. 89	1. 20	2. 26	1. 37	2. 70
1. 4	1. 90	1. 21	2. 27	1. 38	2. 70
1. 5	1. 91	1. 22	2. 29	1. 39	2. 72
1. 6	2. 1	1. 23	2. 30	1. 40	2. 73
1. 7	2. 4	1. 24	2. 25	1. 41	2. 73
1. 8	2. 5	1. 25	2. 31	1. 42	2. 74
1. 9	2. 41	1. 26	2. 32	1. 43	2. 75
1. 10	2. 42	1. 27	2. 34	1. 44	2. 75
1. 11	2. 43	1. 28	2. 25	1. 45	2. 76
1. 12	2. 44	1. 29	2. 63	1. 46	2. 77
1. 13	2. 45	1. 30	2. 64	1. 47	2. 78
1. 14	2. 46	1. 31	2. 65	1. 48	2. 79
1. 15	2. 37	1. 32	2. 66	1. 49	2. 80
1. 16	2. 38	1. 33	2. 67	1. 50	2. 81
1. 17	2. 39	1. 34	2. 68	1. 51	2. 82

Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.	Separate Version Ch. Ver.	Composite Version Ch. Ver.
2. 1	2. 83	3. 16	13. 141	4. 18	3. 32
2. 2	2. 83	3. 17	13. 142	4. 19	3. 33
2. 3	2. 84	3. 18	13. 143	4. 20	3. 33
2. 4	2. 85	3. 19	13. 144	4. 21	3. 34
2. 5	2. 86	3. 20	13. 145	4. 22	3. 35
2. 6	2. 87	3. 21	13. 145	4. 23	3. 36
2. 7	2. 88	3. 22	3. 1	4. 24	3. 37
2. 8	2. 89	3. 23	3. 2	4. 25	3. 38
2. 9	2. 90	3. 24	3. 2	4. 26	3. 39
2. 10	2. 91	3. 25	3. 4	4. 27	3. 40
2. 11	2. 92	3. 26	3. 4	4. 28	3. 41
2. 12	2. 93	3. 27	3. 7		3. 50
2. 13	2. 93	3. 28	3. 8	4. 29	3. 51
2. 14	13. 37	3. 29	3. 9	4. 30	3. 52
2. 15	13. 38		3. 11	4. 31	3. 42
2. 16	13. 39	3. 30	3. 12	4. 32	3. 43
2. 17	13. 41	3. 31	3. 13	4. 33	3. 44
2. 18	13. 47	3. 32	3. 14	4. 34	3. 45
2. 19	13. 47	3. 33	3. 14	4. 35	3. 46
2. 20	13. 48	3. 34	3. 15	4. 36	3. 47
2. 21	13. 49	3. 35	3. 16	4. 37	3. 48
2. 22	13. 50	3. 36	3. 17	4. 38	3. 49
2. 23	2. 94	4. 1	3. 3	4. 39	3. 53
2. 24	2. 95		3. 18	4. 40	3. 52
2. 25	2. 95	4. 2	3. 6	4. 41	3. 53
3. 1	2. 96	4. 3	3. 18	4. 42	3. 53
3. 2	2. 96	4. 4	3. 19	4. 43	3. 55
3. 3	2. 97	4. 5	3. 19	4. 44	3. 118
3. 4	2. 98	4. 6	3. 20	4. 45	3. 56
3. 5	2. 99	4. 7	3. 22	4. 46	3. 57
3. 6	2. 100	4. 8	3. 19	4. 47	3. 58
3. 7	2. 101	4. 9	3. 23	4. 48	3. 59
3. 8	2. 102	4. 10	3. 25	4. 49	3. 60
3. 9	2. 103	4. 11	3. 26	4. 50	3. 61
3. 10	2. 104	4. 12	3. 27	4. 51	3. 62
3. 11	2. 105	4. 13	3. 28	4. 52	3. 63
3. 12	2. 106	4. 14	3. 28	4. 53	3. 64
3. 13	2. 107	4. 15	3. 30	4. 54	3. 65
3. 14	13. 139	4. 16	3. 31	5. 1	4. 1
3. 15	13. 139	4. 17	3. 31	5. 2	4. 3

Separate Version		Composite Version		Separate Version		Composite Version		Separate Version		Composite Version	
Ch.	*Ver.*	*Ch.*	*Ver.*	*Ch.*	*Ver.*	*Ch.*	*Ver.*	*Ch.*	*Ver.*	*Ch.*	*Ver.*
5.	3	4.	4	5.	42	4.	39	6.	31	8.	10
5.	4	4.	5	5.	43	4.	40	6.	32	8.	11
5.	5	4.	6	5.	44	4.	41	6.	33	8.	12
5.	6	4.	7	5.	45	4.	42	6.	34	8.	13
5.	7	4.	8	5.	46	4.	43	6.	35	8.	14
5.	8	4.	9	5.	47	4.	43	6.	36	8.	15
5.	9	4.	10	6.	1	7.	100	6.	37	8.	16
		4.	2	6.	2	7.	101	6.	38	8.	17
5.	10	4.	11	6.	3	7.	100	6.	39	8.	18
5.	11	4.	12	6.	4	7.	98	6.	40	8.	19
5.	12	4.	12	6.	5	7.	101	6.	41	8.	20
5.	13	4.	13			7.	107	6.	42	8.	21
5.	14	4.	14	6.	6	7.	107	6.	43	8.	22
5.	15	4.	15	6.	7	7.	108	6.	44	8.	22
5.	16	4.	16	6.	8	7.	110	6.	45	8.	22
5.	17	4.	17	6.	9	7.	110	6.	46	8.	24
5.	18	4.	18	6.	10	7.	112	6.	47	8.	25
5.	19	4.	19			7.	108	6.	48	8.	26
5.	20	4.	20	6.	11	7.	114	6.	49	8.	26
5.	21	4.	22	6.	12	7.	116	6.	50	8.	27
5.	22	4.	23	6.	13	7.	117	6.	51	8.	27
5.	23	4.	23	6.	14	7.	117	6.	52	8.	29
5.	24	4.	25	6.	15	7.	118	6.	53	8.	30
5.	25	4.	26			7.	120	6.	54	8.	31
5.	26	4.	27	6.	16	7.	121	6.	55	8.	32
5.	27	4.	27	6.	17	7.	121	6.	56	8.	32
5.	28	4.	28	6.	18	7.	122	6.	57	8.	33
5.	29	4.	29	6.	19	7.	123	6.	58	8.	33
5.	30	4.	30	6.	20	7.	125	6.	59	8.	4
5.	31	4.	32	6.	21	7.	129	6.	60	8.	35
5.	32	4.	32			7.	131	6.	61	8.	36
5.	33	4.	33	6.	22	8.	1	6.	62	8.	36
5.	34	4.	33	6.	23	8.	3	6.	63	8.	37
5.	35	4.	34	6.	24	8.	2	6.	64	8.	37
5.	36	4.	34	6.	25	8.	4			8.	39
5.	37	4.	36	6.	26	8.	5	6.	65	8.	38
5.	38	4.	37	6.	27	8.	6	6.	66	8.	40
5.	39	4.	38	6.	28	8.	7	6.	67	8.	41
5.	40	4.	38	6.	29	8.	8	6.	68	8.	42
5.	41	4.	39	6.	30	8.	9	6.	69	8.	43

Separate Version Ch. Ver.	Composite Version Ch. Ver.
6. 70	8. 44
6. 71	8. 45
7. 1	8. 46
7. 2	9. 69
7. 3	9. 69
7. 4	9. 71
7. 5	9. 69
7. 6	9. 72
7. 7	9. 73
7. 8	9. 74
7. 9	9. 75
7. 10	9. 75
	9. 97
	9. 76
7. 11	9. 97
7. 12	9. 97
7. 13	9. 98
7. 14	9. 99
7. 15	9. 99
7. 16	9. 101
7. 17	9. 102
7. 18	9. 103
7. 19	9. 104
7. 20	9. 105
7. 21	9. 106
7. 22	9. 107
7. 23	9. 108
7. 24	9. 109
7. 25	9. 110
7. 26	9. 110
7. 27	9. 112
7. 28	9. 113
7. 29	9. 113
7. 30	9. 115
7. 31	9. 116
7. 32	9. 117
7. 33	9. 118
7. 34	9. 119
7. 35	9. 120
7. 36	9. 121
7. 37	9. 122
7. 38	9. 123
7. 39	9. 124
7. 40	9. 125
7. 41	9. 126
7. 42	9. 127
7. 43	9. 128
7. 44	9. 128
7. 45	9. 129
7. 46	9. 130
7. 47	9. 131
7. 48	9. 131
7. 49	9. 131
7. 50	9. 132
7. 51	9. 132
7. 52	9. 133
7. 53	9. 134
8. 1	9. 134
8. 2	9. 134
8. 3	9. 136
8. 4	9. 137
8. 5	9. 137
8. 6	9. 136
	9. 138
8. 7	9. 138
8. 8	9. 140
8. 9	9. 140
8. 10	9. 141
8. 11	9. 143
8. 12	10. 1
8. 13	10. 2
8. 14	10. 3
8. 15	10. 4
8. 16	10. 4
8. 17	10. 5
8. 18	10. 5
8. 19	10. 6
8. 20	10. 7
8. 21	10. 8
8. 22	10. 9
8. 23	10. 10
8. 24	10. 11
8. 25	10. 12
8. 26	10. 13
8. 27	10. 14
8. 28	10. 15
8. 29	10. 16
8. 30	10. 17
8. 31	10. 17
8. 32	10. 18
8. 33	10. 19
8. 34	10. 20
8. 35	10. 21
8. 36	10. 22
8. 37	10. 23
8. 38	10. 24
8. 39	10. 25
8. 40	10. 26
8. 41	10. 27
8. 42	10. 29
8. 43	10. 30
8. 44	10. 31
8. 45	10. 33
8. 46	10. 34
8. 47	10. 35
8. 48	10. 36
8. 49	10. 37
8. 50	10. 38
8. 51	10. 39
8. 52	10. 40
8. 53	10. 41
8. 54	10. 42
8. 55	10. 43
8. 56	10. 44
8. 57	10. 45
8. 58	10. 46
8. 59	10. 47
9. 1	10. 48
9. 2	10. 49
9. 3	10. 50

Separate Version		Composite Version	
Ch.	*Ver.*	*Ch.*	*Ver.*
9.	4	12.	8
9.	5	12.	9
9.	6	10.	51
9.	7	10.	52
9.	8	10.	53
9.	9	10.	54
9.	10	10.	55
9.	11	10.	56
9.	12	10.	57
9.	13	10.	58
9.	14	10.	48
9.	15	10.	58
9.	16	10.	60
9.	17	10.	61
9.	18	10.	62
9.	19	10.	63
9.	20	10.	64
9.	21	10.	64
9.	22	10.	66
9.	23	10.	66
9.	24	10.	67
9.	25	10.	68
9.	26	10.	69
9.	27	10.	70
9.	28	10.	71
9.	29	10.	71
9.	30	10.	72
9.	31	10.	73
9.	32	10.	74
9.	33	10.	74
9.	34	10.	75
9.	35	10.	76
9.	36	10.	77
9.	37	10.	77
9.	38	10.	78
9.	39	10.	79
9.	40	10.	80
9.	41	10.	81
10.	1	10.	82
10.	2	10.	83

Separate Version		Composite Version	
Ch.	*Ver.*	*Ch.*	*Ver.*
10.	3	10.	84
10.	4	10.	85
10.	5	10.	86
10.	6	10.	82
		10.	87
10.	7	10.	88
10.	8	10.	89
10.	9	10.	90
10.	10	10.	91
10.	11	10.	92
10.	12	10.	93
10.	13	10.	94
10.	14	10.	95
10.	15	10.	95
10.	16	10.	96
10.	17	10.	97
10.	18	10.	98
10.	19	10.	99
10.	20	10.	99
10.	21	10.	100
10.	22	11.	1
10.	23	11.	1
10.	24	11.	1
10.	25	11.	3
10.	26	11.	4
10.	27	11.	5
10.	28	11.	6
10.	29	11.	7
10.	30	11.	7
10.	31	11.	8
10.	32	11.	8
10.	33	11.	9
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